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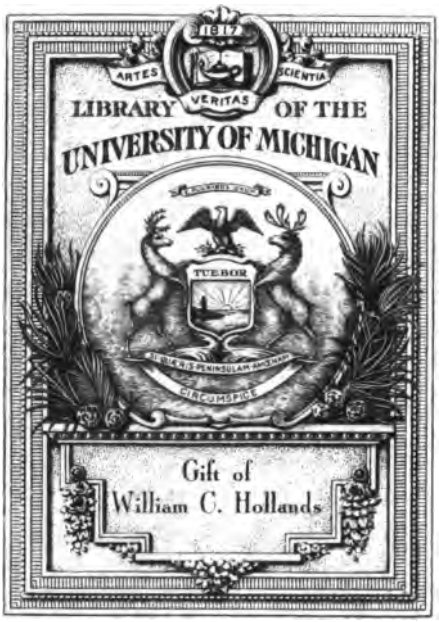

IN MEMORY OF
WILLIAM TINKER HOLLANDS
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REV. MR. HARRIS'S

MASONIC DISCOURSES.

1801.

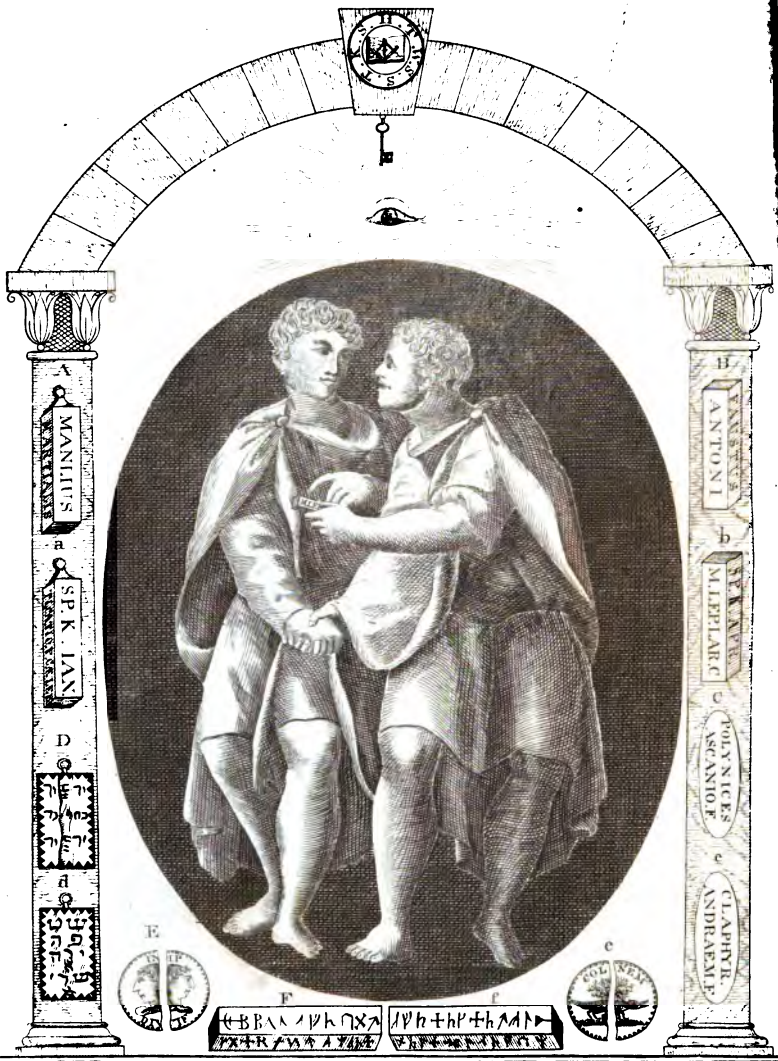
EXPLANATION

OF THE

FRONTISPIECE.

THE oval in the centre is an engraving from an antient painting in the Herculaneum.

THE figures at the ſides and bottom are explained in the Diſſertation at the end of this volume, which was written to vindicate to ſome of the Author's learned friends the explication he ventured to give of that paſſage in the book of Revelations which is the ſubject of the Fifth Diſcourſe.



Have ye not asked them that go by the way and do ye not know their TOKENS? Job xxi. 29.

UNIV. OF MICH.

DISCOURSES,

DELIVERED ON PUBLIC OCCASIONS,

ILLUSTRATING THE *PRINCIPLES*, DISPLAYING
THE *TENDENCY*, AND VINDICATING
THE *DESIGN*,

OF

FREE MASONRY,

BY *THADDEUS MASON HARRIS*,

PAST GRAND CHAPLAIN TO THE GRAND LODGE,

AND

CHAPLAIN TO THE GRAND ROYAL ARCH CHAPTER

OF MASSACHUSETTS.

PRINTED AT CHARLESTOWN,

BY *SAMUEL ETHERIDGE.*

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ANNO LUCIS,

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PREFACE.

SEVERAL of these discourses have been delivered before the GRAND LODGE OF MASSACHUSETTS in the discharge of my office of GRAND CHAPLAIN. Some of them have been already published, in a pamphlet form, at the request and for the accommodation of the particular lodges at whose consecration they were delivered: but, as their circulation was limited, many of the brethren

who were deſirous of peruſing them had not an opportunity. To ſatisfy the repeated application of ſuch, and to extend to the public in general ſome correct ideas of the *ſacred character* and *genuine principles* of Free Maſonry, I have been induced to conſent to the republication of thoſe diſcourſes in which I endeavored to obviate the miſrepreſentations, confute the aſperſions, and allay the prejudices which have been ſo induſtriouſly circulated to deſtroy the credit of the inſtitution.

SOME diſcourſes are now added which I declined publiſhing at the time of their delivery; and

others are prepared for this volume to give it a ſuitable variety and a reſpectable ſize.

THE critic will doubtleſs find theſe compoſitions unequal and defective. For this ſome apology muſt be made. They were written upon emergencies, upon very ſhort notice, and when there was no leiſure to ſpare from the preſſing avocations, the laborious duties, and the anxious cares, in which their author was involved.

"Hæc ſcripſi, non otii abundantia, ſed amoris."

HOWEVER they may be received by the Public, this I would have remembered, that I have endeavored in them to give a

faithful delineation of the ſpirit and principles of FREE MASONRY; "I ſpeak that I do know, and teſtify that I have ſeen;" and *theſe pages contain* THE OPEN AND UNDISGUISED SENTIMENTS OF MY HEART.

N. B. In the haſte of tranſcribing for the preſs, a note of interrogation was inſerted at the end of the ſecond line of the 217 page, which the reader will pleaſe to craſe.

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DISCOURSE I.

ON THE

DESIGN AND GENIUS OF

FREE MASONRY.

« Hæc eſt vera et indirupta FRATERNITAS, quæ animorum perfectione ac virtute concreſcit ; cujus ſemel initum fœdus, nec deſideriorum varietas, nec contentioſa dirumpet contrarietas voluntatum : quæ fratrem veneratur devotum, corripit diſſolutum, præſentem obſequitur, abſentem non rodit, ſanum applaudit, infirmum non deſerit, divitem gaudet, pauperum adjuvat." RABANUS, *ſuper Matth. cap. ult.*

DISCOURSE I.

DELIVERED AT *BRIDGWATER*, NOVEMBER 3, 1797, AT THE CONSECRATION OF *FELLOWSHIP LODGE*.

PROVERBS XVII. 17.

"*A FRIEND LOVETH AT ALL TIMES; AND A BROTHER IS BORN FOR ADVERSITY.*"

WHO does not know and feel that man is ordained to converſe with his brethren; to impart to them what he is and has; to interchange his reflections and ſentiments with theirs? Who has not taſted the pleaſures of *ſocial life*, or been charmed with the more intimate union of *friendſhip*? Therefore, who does not find in himſelf ſufficient impulſe to the uſe of the *one*, and the enjoyment of the *other*?

BUT whether this tendency to ſociety procure us all the good it might; whether there be not ſome forms in which a wiſe and

benevolent man may derive from his companionable propenſities and affectionate diſpoſitions greater utility and more noble pleaſures than in their common application; is a ſubject worthy of inveſtigation.

MAN is fond of ſocial life. But if the fondneſs be without limitation it is extravagant; if it be not regulated it is unreaſonable. When the affections are diffuſed indiſcriminately they become languid: When confined to an individual object they are ſtraitened and contracted. Like the rays of light, if widely diverged, they are ſcattered and loſt; if concentrated in a very ſmall focus, they are intenſe: their real uſe is in a due medium, where they are collected ſo as to warm, to vivify, and to cheer; not to burn, effervesce, and conſume.

"A FRIEND," ſays Solomon, "*loveth at all times.*" But how rare is ſuch a friend! When found, tried, and proved, how valuable! Well might an antient wiſe man adviſe "not to change a friend for any good, by no means; neither a faithful brother for the gold of ophir."* "A brother is born for

* Eccleſiaſticus vii. 18.

adverſity:" but how ſeldom does he inherit a diſpoſition for its duties!* So that the wiſe man elſewhere adviſes "Go not into thy brother's houſe in the day of thy calamity,"† adding, that there is greater reaſon to expect aſſiſtance from ſtrangers than benefit from relatives.

FRIENDSHIP wants not panegyriſts. Philoſophers, hiſtorians, orators, and poets have made it their favorite theme, and dwelt upon its praiſes with enrapturing eloquence. There have been found ſome in all ages to decorate its ſhrine with the choiceſt flowers of fancy, and the moſt exquiſite ornaments of art. And yet in all ages and at all times lamentations have been made of the ſelfiſhneſs, the

* "Frater ne deſerere fratrem, fratrum quoque rara gratia eſt."

By comparing the antient verſions, there is reaſon to ſuppoſe that the ſame perſon is intended in both clauſes of the ſentence, and that the real conſtruction of the verſe is, THE FRIEND WHO LOVETH AT ALL TIMES, IS BORN *(that is,* becomes, *or* proves) A BROTHER IN ADVERSITY. This reading is ſupported by EBEN EZRA, MUNSTER, VATABLUS, and PATRICK. In like manner, it has been obſerved, that "though a *Brother* is not always a *Friend*, yet a *Friend* is always a *Brother*."

The writer, in chooſing the text, had reference alſo to the *Chaldee paraphraſe*, which is followed by the *Targum* and the *Talmud Babylonicum*, and adopted by the learned SCHULTENS. "*In omni tempore amat* SOCIUS *verus; et ille* FRATER *eſt ad anguſtiam natus.*"

† Prov. xxvii. 10.

inſincerity, or the perfidy of profeſſed friends. Few who have tried it have found it capable of affording thoſe high ſatisfactions which are attributed to it. Moſt have ſuffered from the eventual worthleſsneſs of the boſom partner; or from his mean and intereſted views, had the fund of ſenſibility and confidence with which they commenced the attachment fairly exhauſted. Their bleeding affections and injured peace have given them too much cauſe to repent the truſt they repoſed with ſuch fond and implicit affiance. How many, too, under the ſpecious ſemblance of friendſhip, "full of fair ſeeming," have been betrayed by their fond credulity, or precipitated by their unſuſpecting heedleſsneſs, into extravagant attachments and pernicious intimacies! And ah! how many have been deceived and undone by unprincipled companions, whom they had cheriſhed as virtuous friends!

The fact is, Friendſhip, as it is known and cultivated in the world, ſeldom ariſes from a cool, diſcriminating choice, founded on *worth*, and ſanctioned by *virtue*. Men revolt from ſuch formal contracts, where the *affections* muſt wait for the ſlow approbation of the

judgment ; and the *heart* reſtrain its impulſes or delay its regards, till *reaſon* has been conſulted, and had opportunity to decide upon the propriety of their indulgence. Hence, the connection of which we are ſpeaking moſt commonly originates from caſual acquaintance, the conſequence of a ſimilarity of ſentiments, ſituations, or purſuits ; rendered more and more agreeable and intimate, as it is found conducive to mutual convenience, pleaſure, or advantage. Sometimes it is little elſe than the reciprocal negociations of intereſt, or mercenary exchange of ſervices, which the ſelfiſh employ to promote their advantage. The intercourſe ceaſes with the motive that gave it birth : as partnerſhips in trade are diſſolved when the ſpecial object of *the firm* has been effected, or has failed.

THERE are *friends* enough to be faithful, and *brethren* enough to love in the ſeaſon of proſperity : to participate our abundance, to feaſt on our plenty, and to rejoice in our delights. But it is the moſt deplorable fate of adverſity, that, when we are in the greateſt need of friends, it often puts them fartheſt

from us.* "Some men, ſays the wiſe ſon of Sirach, are friends for their own occaſion, and will not abide in the day of trouble: and there is a friend, who being turned to enmity and reproach, will diſcover thy reproach. Again, ſome friend is a companion at the table, and will not continue in the day of affliction. In thy proſperity he will be as thyſelf, and will be bold over thy ſervants; but if thou be brought low, he will be againſt thee and hide himſelf from thy face. A friend cannot be known in proſperity; and an enemy cannot be hidden in adverſity: in the proſperity of a man enemies will be grieved; but in his adverſity, even a friend will depart."†

In ſhort, friendſhip is ſo commonly founded on *ſelf-intereſt*, and in its utmoſt purity is ſo much like *ſelf-love*; it is ſubject to ſo many interruptions; ſo uncertain and ſhort-lived; and withal is ſo partial and limited an exer-

* Ut—comes radios per ſolis euntibus umbra,
Cum latet hic preſſus nubibus, illa fugit;
Mobile ſic ſequitur Fortunæ lumina vulgus,
Quæ ſimul inductâ nocte teguntur, abit.
Ovid, *Triſt.* I.

† Eccluſ. vii. 5—12. and xii. 8, 9. "In malis amicus deſerit amicum." Plaut.

ciſe of the ſocial affections and benevolent diſpoſitions of our nature; that we muſt abate much from the high praiſes with which it comes recommended to us, and expect to find it defective as a pure virtue. Hence, perhaps, the total ſilence of the goſpel upon this ſubject. For it has been remarked that "it is neither enjoined nor recommended in any one ſentence in the whole new teſtament." Chriſtianity, to be ſure, makes it not a duty; does not expreſsly inculcate it: preſcribing, indeed, to its followers benevolence towards all, and univerſal kindneſs and brotherly love, but not *diſcriminate friendſhip*, which, ſtrictly ſpeaking, cannot be a permanent obligation for *all*. It is not to be enjoined, like juſtice and general kindneſs. Its riſe and progreſs muſt frequently depend on circumſtances and events that we are not always able to influence or command. That could not properly be made the object of a divine requiſition, which is purely a matter of free choice, and ſo delicate in its nature as to render the meeting of thoſe who are qualified for it altogether uncertain. So that even very intelligent and worthy men, of a

ſweet and amicable diſpoſition, may and often muſt forego the attachments of this peculiar and appropriated alliance in their ſtricteſt intimacy and warmeſt cordiality; not from any fault of theirs, but from not finding eaſily in others that perfect ſimilarity of diſpoſition and coincidence of ſentiment and regard on which friendſhip is founded. And, indeed, "to laviſh on *one object* that kindneſs and affection which ought to be diffuſed among *the whole human race*, might well be deemed a monopoly incompatible with that free and general commerce of good offices which the goſpel certainly meant to extend to every quarter of the globe."*

On the other hand, though it be our incumbent duty to love ALL and to do good to ALL, even this is to be but as we have opportunity; and it is ſtill to be underſtood that *ſome* have a more ſpecial claim upon our eſteem, and a more immediate need of our aſſiſtance. Widely as we extend the circle

* Bp. PORTEUS, in a ſermon on John xiii. 23, has attempted to prove, and he does it in a moſt pleaſing and ingenious manner, that, although friendſhip is not expreſsly enjoined in the goſpel, yet it is implicated in many of its precepts, and recommended in the example of the Savior.

of our benevolent regards, univerſal and diſintereſted as our good will may be, yet it is certain we can neither know the *need*, nor adminiſter to the *comfort*, of *every individual*. Ignorance of the former, and inability to the latter, reſtrain even our attempts. The very circumſtances of the caſe require a more ſpecial appropriation: while our reaſon, our inſtincts, and natural propenſities, lead us to make choice of ſome on whom to gratify our kind inclinations and benevolent acts, where they may be indulged and applied with dearer intereſt and happier effect. And this may be done in entire conſiſtency with that UNIVERSAL LAW OF LOVE which the goſpel enjoins.

IT remains, then, that we inquire for ſome *medium*, where our affections may be exerciſed without being partial and without being indiſcriminate. And how ſhall we attain this deſirable mean between the diffuſedneſs of general regard and the contractedneſs of individual attachment, but in a *ſelection* of thoſe among our acquaintance who poſſeſs congenial hearts, mutual good diſpoſitions and propenſities, and reciprocal eſteem and

love? Who are inſpired with like ardor in the purſuit of wiſdom, like zeal in the cauſe of virtue? Of whom to form an aſſociation which ſhall partake of the liberal ſpirit of *Philanthropy* and the intimate union of *Friendſhip;* combining the benevolence of the one with the tenderneſs of the other. And what ſociety anſwers ſo exactly to this deſcription, and unites ſo many of theſe purpoſes and advantages, as that of FREE MASONS? Founded on a liberal and extenſive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven. It invites to its lodges the ſons of virtue, of love, and of peace; that it might connect them by vows of eternal amity in a moſt ſacred, intimate, and endeared alliance, and unite and invigorate their beſt endeavors for mutual and general advantage. Blending their reſources in a common ſtock, and forming a community of intereſts, it makes the proſperity of each individual the object of the whole, the proſperity of the whole the object of each individual. How nearly does this approach the ſtate of the primitive Chriſtians, who were "of one heart and one ſoul, neither ſaid any of them that aught of the things which he poſſeſſed

was his own, but they had all things common !" Were ſuch the unanimity, love, equality, generoſity, and diſintereſtedneſs, of profeſſing Chriſtians *now*, Free Maſonry would be leſs neceſſary among them.

MOREOVER, in the aſſociation we are deſcribing is alſo realized that *conſtancy* of affection which friendſhip boaſtingly promiſes, but frequently fails to retain ; and that *tender ſympathy* which fraternal love ought ever to expreſs. There is to be found "the friend that loveth at all times, and the brother that is born for adverſity." And ſuch are the mutual relations and connections which compoſe the ſodality,* that "if one member ſuffer all the members ſuffer with it, and if one member rejoice all the members rejoice with it."

THE order, though compoſed of perſons from various countries, ſeparated by all the natural barriers which prevent men from running into coherent maſſes, yet ſeems to be one body actuated by one ſoul. Thouſands and thouſands have one heart, one

* "Fraternum vere dulce ſodalitium !" CATUL.

hand ; the heart of benevolence, the hand of charity.

SWEET are its uſes in adverſity ! Then, when the offices of general *Philanthropy* would not reach us ; or *our ſhare* in its benignities be inadequate to our need : when *Friendſhip* grows cold, and its moſt zealous profeſſor forſakes us ; *Maſonry* triumphs in the exerciſe of its lovely charities. The nobleſt ſphere of its operation is in redreſſing the calamities of neglected, injured, merit ; inveſtigating the wants and ſupplying the need of indigence, relieving pain, pitying and ſoftening infirmity ; admiring and foſtering virtue. Yes, the *true Maſon* (and all who are not ſo ſhould not be numbered among us,) the true Maſon looks as much to the welfare of his colleague as to his own ; feels more ſatisfaction when he can give him aſſiſtance, when he can benefit him or ſuffer for him, than when he receives help or favors from him ; and is moſt forward to relieve him when his occaſion is moſt urgent and his ability to requite the favor appears the leaſt. He is emphatically the " brother born for adverſity." If his means of affiſt-

ance are ſmall, and his powers of relief limited, he will at leaſt diſcover thoſe ſoft and gentle attentions, and that tender and heart felt compaſſion, which ſooth the diſtreſs he cannot remove, and bathe with tears the wound he cannot heal. He remains true and faithful to his brother when he can procure him no more profit and afford him no more help, and has no tribute to make him but ſighs of ſympathy and tears of pity. He forſakes not his bed of languiſhment. He ſtays to ſupport his drooping head, to catch his expiring breath, and to cloſe his eyes with the laſt offices of fraternal affection. Nor does his love ceaſe to act in his brother's behalf becauſe his ſpirit is departed, and his perſon is no more an object of neceſſity. It is ſtronger than death. It is the inheritance of his family. It ſympathizes in the ſorrows of his bereaved relations, inquires out their neceſſities, and ſtrives to be all that to them which he was in kindneſs and in care.

Such are the offices of Free Maſonry in adverſity. Such its affection and its ſympathy. What ſweet cordials may thus be infuſed even into the bittereſt ſorrows of life! What cheering light ſpread over the dark-

neſſes that ſurround it! With what vigor and courage will it inſpire the weary and heavy laden heart! With what a lenient hand will it bind up its wounds; with what animating encouragements awaken its hopes! To this kind end, what attention, what aſſiduity, what complacency, what indulgence, what ſacrifice, is too inconſiderable or too great! And what repays and rejoices more than when we ſee the ſuffering brother ſuffer leſs, ſuffer more compoſedly, or ſuffer no more; when we can ſee him reſtored, ſtrengthened, cheered, and ſatisfied; again in poſſeſſion of the comforts of life.

This, I am bold to ſay, is the genuine ſpirit of our inſtitution. Theſe are its appropriate ſervices, its peculiar duties. In this philanthropic affection, and in theſe benevolent and gentle cares, does it endeavor, by the inculcation of forceful precept and the exhibition of affecting example, to inſtruct and exerciſe its attentive and faithful diſciples: exciting the generous diſpoſition of love; adding to brotherly kindneſs, charity; confirming the habits of diſintereſted beneficence; and prompting "the capacious wiſh that pants for univerſal good."

Not that I would by any means be underſtood to intimate that thoſe who are not of the ſodality may not be as conſpicuous in all theſe amiable regards as thoſe that are: but only that our inſtitution adds to the law of our natures and the requiſitions of our moſt excellent religion, another and prevailing inducement to their obſervance. So that to ſay "an uncharitable or unkind Free Maſon" implies a groſs contradiction: and if ſuch an one there be, he has done violence to his profeſſion, and is an odious excreſcence on our ſociety.

Here indulge me the freedom of one remark. Inaſmuch as Maſonry is profeſſed in thoſe nations which have not yet been converted to the Chriſtian faith, and as it enkindles benevolence and excites virtue ſo accordant with the genius of the Goſpel, it may eventually have no inconſiderable tendency towards introducing and propagating among them that moſt glorious ſyſtem of revealed truth; at leaſt by humanizing the diſpoſition, ſoftening the manners, and removing the prejudices, may prepare the way

for that most desirable event.* I hazard this observation, with more confidence from knowing that the SUBLIME GRADES, to which all the initiated with so much eagerness aspire, do in fact imply the knowledge and cannot be attained but through the acknowledgment of Christianity.†

FINALLY; with consistent views of our Society even the prejudiced will forego their dislike. They must acknowledge that the blunders of its ignorant or the vices of its degenerate members do not indicate defect nor prove baseness in the institution itself. As we do not know the heart, we may be deceived, and unhappily adopt the unworthy. As we cannot alter the nature nor control the passions of men, there may be some among us whom our persuasions have been ineffectual to meliorate or our injunctions to reform; who "remember not the brotherly covenant,"‡ or

* So St. John the Baptist, the first Christian Mason, was commissioned to prepare the way of the Lord; to smooth the way and remove the obstructions to the introduction of his truth.

† Particularly the "Companions of the Holy Sepulchre" and the "Knights of St. John of Jerusalem."

‡ Amos i. 9.

diſregard its bonds. We lament theſe unfortunate circumſtances. We pity our weak, and reprobate our corrupt brethren. We are ſorry too, that the world is ſo diſpoſed to treat us contemptuouſly on their account. Still we comfort ourſelves with the hope that the candid will ſee where the error lies, and not withhold honor from thoſe to whom *it is due:* while we are aſſured that every friend of enlightened reaſon and rectified humanity will approve and patronize our ſocial plan. Herein we this day indulge a livelier joy, and felicitate the members of the newly erected lodge on the happy occaſion.

Right Worſhipful MASTER, *Worſhipful* WARDENS, *Reſpected* OFFICERS, *and Beloved* BRETHREN *of Fellowſhip Lodge,*

YOUR joy is the joy of us all. Pure be the pleaſures of your union, increaſing the proſperity of your lodge! Ever may you exhibit for each other, and for every member of the Maſonic family, that *conſtancy of affection* which ſignalizes the friend who loveth at all times, and that *tenderneſs of ſympathy* which deſignates the brother who is born

for adverſity. In all that is affectionate and all that is noble may you excel! And let your conſpicuous virtues diffuſe beauty and luſtre over your own characters and that of the Society to which you belong!

THE appearance of *two Grand Lodges* on this occaſion is an happy exemplification of Maſonic union and harmony, and an additional ſource of pleaſure to us all.* Let me be honored as the organ of fraternal congratulation on the pleaſing circumſtance.

THE very large collection of reſpectable brethren gives a dignified aſpect to the day. I ſalute them all with fraternal affection.† May the honor our inſtitution derives from their patronage, and our feſtival from their preſence, be repaid in all thoſe acts and expreſſions of reſpect with which we delight to venerate the worthy, the wiſe, the eminent, and the good!

* The Grand Lodge of Maſſachuſetts, under the M. W. PAUL REVERE, Eſq. Grand Maſter, was joined by the M. W. JABEZ BOWEN, Eſq. Chancellor of the College, and late Governor of the State of Rhode-Iſland, at the head, with ſeveral members, of the Grand Lodge of that State.

† "Quos ego dilexi fraterno more ſodales."

MAY we all love fervently as Chriſtians and as Brethren, walk as children of the light, keep the unity of the ſpirit in the bonds of peace, and by active, graceful, and exemplary virtue be trained up for, and hereafter admitted to, *the Society of the Perfect* in the Temple not made with hands eternal in the heavens!

DISCOURSE II.

ON THE

RELIGIOUS CHARACTER AND *BENEVOLENT AIMS*

OF

FREE MASONRY.

" Jam orator aderat—veniamque rogavit,

Paciferæque manu RAMUM pretendit OLIVÆ."

VIRGIL, Æn.

DISCOURSE II.

DELIVERED AT *OXFORD*, SEPTEMBER 13, 1798, AT THE CONSECRATION OF THE *OLIVE BRANCH LODGE*.

LUKE II. 14.

"*GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AND GOOD WILL TOWARDS MEN.*"

THE Angelic hoſts, bringing "good tidings of great joy which ſhall be to all people," deſcended to earth from their ſpheres of celeſtial glory to announce the arrival of the long expected Meſſiah; "the deſire of all nations." They came as the retinue of the Heavenly Prince, to honor his miſſion, and congratulate mankind on his advent. Tranſported with the happy proſpects which were now opening to the view of the world, they pronounced "peace on earth and good will towards men," to be the deſign and legitimate fruits of this new diſpenſation. The

CONCURRING with theſe predictions, his religion is ſtiled, in *the New Teſtament*, "the goſpel of peace."* He indeed came and "ſpake peace to the people." He conſoled his diſciples by aſſuring them that in him they ſhould have peace.† And he left them a legacy in the ſame ſtrain.‡

So remarkable a frequency and agreement, in the uſe and application of this word and ſentiment, naturally excites our curioſity to know in what ſenſe he brought peace on earth, and produced good will among men.‖ This is the ſubject of our preſent inquiry.

I. THE words of our text may be conſidered as a proclamation of SPIRITUAL PEACE.

CHRIST, who came to reſtore the human race, alienated from GOD by wicked works, made our peace with the juſtly offended DEITY and thus procured us that peace of

* Rom. x. 15. † John xvi. 33. ‡ John xiv. 27.

‖ Biſhop PORTEUS.

mind which the world could not give, nor we otherwiſe obtain.

"HE is our peace, ſaith the Apoſtle, that he might reconcile us to GOD."* "He came and preached peace to you (the gentiles) that were afar off, and to them (the Jews) which were nigh."† "Being juſtified by faith, we have peace with GOD through our Lord Jeſus Chriſt."‡ Theſe expreſſions, and the many others of the like import in the chriſtian ſcriptures, ſhew us that the primary ſenſe in which this peace is procured, is that of *a ſpiritual nature.* But,

2. OUR text may be conſidered as announcing peace on earth *in a* TEMPORAL SENSE.

THE life, the character, the inſtructions of Jeſus, all exhibited and recommended benevolence and peace. And his religion is eminently calculated to promote "peace on earth and good will towards men," not only by reſtraining or deſtroying every paſſion which is unfriendly to human happineſs, but

* Epheſ. ii. 16. † Epheſ. ii. 17. ‡ Rom. v. 1.

by exciting every virtue, and cheriſhing every diſpoſition conducive to the mutual intereſts, and conciliatory of the mutual regards of mankind.

One great object of chriſtianity is to open the heart, improve the ſocial affections, and render man benevolently diſpoſed towards all his fellow beings; to promote the moſt friendly intercourſe and kind offices; to eſtabliſh human ſociety in peace and good order; and to contribute to the ſecurity, comfort, and true enjoyment of this life, as well as to lead men to eternal happineſs and glory beyond the grave. The ſyſtem itſelf is univerſal benevolence and philanthropy. Its pacific nature and amicable tendency will clearly appear, if we examine its general ſtructure, or conſider the ſpirit of its laws. It recommends an affectionate temper and demeanor, repreſſes ill will and injuries of every kind and degree, and forbids every act by which the peace or enjoyment of our neighbor may be interrupted. "Follow peace with all men;"* "if it be poſſible, as much as lieth in you live peaceably with all

* Heb. xii. 14.

men ;* "have peace one with another ;† ſtudy the things which make for peace;"‡ are familiar and frequent injunctions, are leſſons which perpetually recur in the writings of the New Teſtament.

By enjoining it upon us to do unto others as we would they ſhould do unto us, it regulates the practice of all the known ſocial duties ; preſcribes the proportion and aſcertains the meaſure of juſtice, mercy, or benevolence which we ought to mete out to others upon all occaſions, and makes even the principle of ſelf-love the moſt effectual means of pointing out and prompting us to acts of honeſty, humanity, and juſtice. By bidding us love our enemies, bleſs thoſe who curſe us, do good to thoſe who deſpitefully uſe us, and pray for thoſe who perſecute us, it reſtrains the reſentful paſſions, prevents retaliation and revenge, and leads to reconciliation and peace.

So that in this religion there is nothing hoſtile to the peace of ſociety, or the happineſs of mankind : But, on the contrary, all its

* Rom. xii. 18. † Mark ix. 50. ‡ Rom. xiv. 19.

influence is on the ſide of human felicity. And it is certain, that, the more chriſtianity is known and followed, the more will men become improved, and the fewer will be their contentions, corruptions and crimes: The more mild will be their governments, the more equitable their laws, and the more ſecure and laſting their national proſperity.

In every country over which chriſtianity has ſpread its peaceful and conciliating influence, it has meliorated the whole conſtitution of ſociety; rectified its general codes and inſtitutions; mixed with the civil arrangements and ſocial habits of life; and diſplayed its effects in common tranſactions and private intercourſe, in every ſcene of public engagement or domeſtic enjoyment. "It has ſoftened the tyranny of kings and the rigor of the laws; and reſtrained the pride of ambition, the horrors of war, and the inſolence of conqueſt."* Thus has it been the cauſe of genuine and efficient benefit to mankind. And we may confidently aſſert, that, were the goſpel univerſally received, rightly underſtood, and conſcientiouſly practiſed, under its mild

* Porteus.

dominion, there would be no wars nor fightings; no tyranny, civil or religious; no injuſtice, envy, nor malice; no public or private wrongs: But peace and love, freedom and benevolence, would bleſs the whole world. What a change would take place in the condition of mankind, were chriſtianity to obtain ſuch an extenſive influence, ſuch a glorious triumph! How proſperous and happy would all nations be in "the abundance of peace!"

SUCH is the peaceful genius and tendency of the chriſtian diſpenſation!

I WILL now cloſe my diſcourſe by obſerving that the language of our text is alſo the expreſſion of *FREE MASONRY*.

THIS inſtitution inſpires its members with the moſt exalted ideas of GOD, and leads to the exerciſe of the moſt pure and ſublime piety. A reverence for the ſupreme Being, the grand architect of nature, is the elemental life, the primordial ſource of all its principles, the very ſpring and fountain of all its virtues.

IT intereſts us, alſo, in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raiſing us ſuperior to every ſelfiſh view, or party prejudice, fills the heart with an unlimited good will to man.

ALL its plans are pacific. It co-operates with our bleſſed religion in regulating the tempers, reſtraining the paſſions, ſweetening the diſpoſitions, and harmonizing the diſcordant intereſts of men; breathes a ſpirit of univerſal love and benevolence; adds one thread more to the ſilken cord of evangelical charity which binds man to man; and ſeeks to intwine the cardinal virtues and the chriſtian graces in the web of the affections and the drapery of the conduct. In its boſom flows cheerily the milk of human kindneſs; and its heart expands with love and good will. It wears "the ornament of a meek and quiet ſpirit." In one hand it holds out *the olive branch* of peace; and in the other the liberal donation of charity.

WHILE Maſonry thus aids the cauſe of virtue by giving additional weight to moral obligations; it promotes public happineſs, by

enjoining a ready ſubmiſſion to the wholeſome laws and regulations of civil ſociety.

In all countries, and in all ages "*the true and accepted*" have been found to conduct as peaceable citizens, and acknowledged to be the firm and decided ſupporters of good order, government, and religion. How much, then, are we ſupprized to find oppoſers to an aſſociation whoſe whole law is peace, and whoſe whole diſpoſition is love; which is known to diſcourage by an expreſs prohibition the introduction and diſcuſſion of political or religious topics in its aſſemblies; and which forbids in the moſt poſitive and ſolemn manner all plots, conſpiracies, and rebellions. But, notwithſtanding the ignorant miſtake, and the prejudiced cenſure the ſociety, we are perſuaded that its *real* character is too well known, and its credit too well ſupported, to be injured by their miſrepreſentations, or deſtroyed by their invectives. When they charge us with demoralizing principles, we will tell them that ſome of the moſt orthodox and reſpectable *Clergymen* are of our order; and when they impute to us diſorgan-

izing attempts, we will remind them that WASHINGTON is our patron and friend.

"LITTLE ſhould we deſerve the name of *the ſons of peace*, if we violated our allegiance as ſubjects; much leſs ſhould we merit the protection of the legiſlature, if we gave the ſlighteſt encouragement to machinations againſt the national tranquillity, or the poiſonous breath of ſeditious calumny."* To depart from evil and do good; uniformly to follow after the things that make for peace, and things whereby we may edify one another; and to promote, as far as we can, the general welfare of the community to which we belong, and of mankind at large; is at once our characteriſtic profeſſion, our duty, our intereſt, and our praiſe. And while we thus feel and act, and are thus known to the world, we may be perfectly eaſy about thoſe unfriendly ſuggeſtions which have been propagated againſt the ſociety; which, however, none will believe who read

* Dr. WATKINS' charge at the expulſion of a maſon in England, who had "perſiſted in declaiming on ſtate affairs, in a manner which was calculated to excite diſaffection to Government." 8vo. Lond. 1796.

our conſtitutions, and none will fear who ſee our conduct.

REMEMBERING, my beloved brethren, that "PIETY TOWARDS GOD the glorious maſter-builder of the univerſe, and LOVE TO MANKIND, are the two grand immoveable pillars which ſupport the fabric of Maſonry,"* may your hearts ever glow with the warmeſt emotions of *piety* and the nobleſt ſentiments of *benevolence*.

I SALUTE the officers and brethren of the lodge this day publicly organized, with fraternal affection. "Peace be unto you, and peace to your helpers."† Pleaſant be your hours of private intercourſe; bleſt be their tendency and happy their effects.

UNDER the peaceful ſhade of your flouriſhing OLIVE BRANCH may you find refreſhment. Fair be its promiſing flowers, and plentiful its rich fruits! And may the ſalutary oil it diſtils, heal all the wounds which care, trouble, or calumny may make in your hearts; and, like the precious ointment on

* Antient Maſonic Conſtitutions, Chap. 1. §. 2. † 1 Chron. xii. 18.

the head of Aaron, make your face to ſhine with gladneſs, and diffuſe far around you the grateful and reviving perfume of honor, praiſe, and glory!

PEACE be within the walls, and proſperity to the intereſts of every lodge! Peace to the brethren: And "may the GOD of peace himſelf give us peace always by all means!"

AMEN!

DISCOURSE III.

ON THE PEACEFUL GENIUS OF

FREE MASONRY.

"Bleſt are the SONS of PEACE,
Whoſe hearts and hopes are one,
Whoſe kind deſigns to love and pleaſe,
Through all their actions run."

WATTS.

DISCOURSE III.

DELIVERED AT *WRENTHAM*, OCTOBER 10, 1798, AT THE CONSECRATION OF *MONTGOMERY LODGE* OF FREEMASONS.

ROMANS XIV. 19.

"*LET US, THEREFORE, FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE, AND THINGS WHEREWITH ONE MAY EDIFY ANOTHER.*"

THE Apoſtle, perceiving that ſome diſſenſions had ariſen between the jewiſh and gentile converts with regard to the perpetuity of the hebrew ritual and the obſervance of its ceremonies, in this chapter aſſumes the office of peace-maker. He attempts to allay the uncharitable ſpirit they diſcovered, and warmly recommends to the brethren the exerciſe of mutual forbearance, candor, charity, and love. And to reſtrain their cenſoriouſneſs, and ſhew them the impropriety of judging and condemning each other, he reminds them that they muſt all ſtand before the judg-

ment ſeat of Chriſt, to whom alone men are accountable for their religious principles and conduct.

THE paſſage choſen for our text is one of his friendly cautions. It calls them away from emulations and ſtrife, and ſolicits their utmoſt endeavors in the promotion of mutual peace and edification.

THE recommendation is proper, not only for thoſe to whom it was immediately addreſſed, but for chriſtians in all ages. Indeed, ſo long as men will think and act differently, and diſlike and diſpleaſe each other for doing ſo; ſo long as jarring intereſts and diſcordant paſſions divide and diſturb them;—ſo long will it be neceſſary to recal their attention to the duties of love, the advantages of union, and the charms of peace. And ſuch is the humble object of the preſent diſcourſe. In purſuing it, I ſhall attempt to explain the duty here recommended, in general terms; and then ſhew how it belongs to *us* in our INDIVIDUAL, SOCIAL, CHRISTIAN, and MASONIC *characters*.

1. To purſue the things which make for peace and mutual advantage, is, in general terms, to endeavor ſo to demean ourſelves, in the various ſtations and offices of life, as to promote a friendly underſtanding and correſpondence among thoſe with whom we converſe; and to prevent, as much as poſſible, all miſtakes and jealouſies, all contentions and ſtrife.

Such are the imperfections of our nature, ſuch the diverſities or prejudices of our education, and in ſuch different lights do we ſee the ſame thing, that it is not probable we ever ſhould concur exactly in the ſame opinions. Yet that we ſhould make allowances for theſe things, and exerciſe charity and candor for each other, is but reaſonable and juſt: eſpecially ſince the things in which we all *agree* are vaſtly greater and of higher importance than thoſe in which we *differ*. Therefore, to cenſure or condemn others, becauſe they think differently from us in ſmall or indifferent matters, is as unreaſonable as to be diſatisfied with them becauſe they have not our features or complexion.

BUT, to be more particular,

II. IN order to promote the amicable and pacific diſpoſition and conduct our text recommends, we ought, as INDIVIDUALS, to make it our habitual endeavor to cultivate and cheriſh all thoſe mild and friendly diſpoſitions which bring ſerenity into our own boſoms and diffuſe it to all around us; and to ſuppreſs and reſtrict all thoſe inclinations and paſſions which inflame our ſenſe of injuries, or excite a ſpirit of reſentment, unkindneſs, or animoſity. Every luſt, paſſion, and inordinate affection, tends to create diſcord and ſow diſſenſion. From pride cometh contention; from ambition, wars and fightings: and diſcontent, envy, anger, and malice, are thoſe roots of bitterneſs which ſpring up and are fruitful in all the diſorders of private, ſocial, and public life.

WHOEVER is not at peace with his own ſelf, will never be at peace with his fellow creatures.

IF the heart be full of rancor, the conduct will be full of malignity.

BUT he who is kindly affectioned, who hath the rule over his own ſpirit, will be under no temptation to diſturb the peace of his neighbor. His carriage will be always inoffenſive, his manners gentle, and his conduct obliging. And thus will he conciliate univerſal eſtimation and love, aid the cauſe of general harmony and peace, and edify all around him by his good diſpoſition, example, and conduct.

III. IN our SOCIAL character and relations we ought, alſo, to purſue the plans of peace and mutual edification.

MEN are born for ſociety, and deſigned as helps and comforts to each other. Strifes and debates, reſentment and wrath, are diſcordant with this original deſtination and intent. They unſocialize man. They are deſtructive of all union and harmony.

THE very nature and ſituation, the intereſts and happineſs of mankind, ſhew the importance and neceſſity of purſuing the things which make for peace, and things wherewith one may edify another.

THE duty itſelf implies mutual love and charity. He who obſerves it will be kind and condeſcending. His heart will glow with benevolence. His arms will be extended to the large embrace of philanthropy, or the liberal beſtowment of generoſity. In his intercourſe with his fellow men he will ſhew the moſt obliging attention to their concerns, and the moſt active readineſs to promote their welfare. He will not needleſsly give nor take offence. He will uſe great compliance in all matters of indifference, and rather ſuffer inconvenience than excite uneaſineſs. He is not eaſily provoked, but ſuffereth long and is kind. He expects to meet with little affronts, and to have to deal ſometimes with diſobliging tempers. But he is not apt quickly and upon every ſlight occaſion to conceive a diſpleaſure, or to take fire at every provocation or neglect. He will pacify the reſentful by a ſoft anſwer, or diſarm them by an obliging courteſy. In ſhort, he is deſirous and ready upon all occaſions to make up differences, to rectify miſunderſtandings, to ſoften prejudices and to reſtore harmony and good will between any perſons and in

any caſes which fall within the compaſs of his knowledge.

SUCH is the character of him who endeavors as much as lieth in him to live peaceably with all men, and to promote their peace and welfare.

As members of *civil ſociety* it becomes us, likewiſe, to lead quiet and peaceable lives; to promote the public tranquillity and proſperity; to pay a due regard to the laws of our country, to ſhew a high reſpect to our rulers, and a generous confidence in their wiſe adminiſtration, to avoid a factious and party ſpirit;* and, by proving ourſelves at all times the friends of order and of peace, to build up and ſuſtain our national ſecurity, liberty, and independence.

IV. CHRISTIANS, more eſpecially, ſhould follow after the things which make for peace and tend to mutual edification. They owe this to the common cauſe of the goſpel.

* "Donare inimicitias Reipublicæ"—*to ſacrifice all private animoſities and diſcords to the public good*, was the advice of the antient Romans for the ſecurity of their civil ſtate.

They are by their profeſſion all "members of one body," called "in one hope," ſervants of "one Lord," diſciples of the ſame heavenly teacher, inſtructed in "one faith," introduced in "one baptiſm," and conſecrated to the "one GOD and father of all;" partakers of the ſame promiſes, and fellow heirs to the ſame glorious inheritance. What bonds of union are theſe! What conſiderations can prevail to divide thoſe thus connected together by the moſt ſacred ties! Shall they not always love with "one heart and one ſoul," and "keep the unity of faith in the bonds of peace!" Convinced of the propriety of ſuch a temper and conduct of love and charity, let us, my fellow chriſtians, make it the fixed purpoſe of our hearts to avoid all ſtrifes and contentions; to ſacrifice all little party diſtinctions for mutual edification, for advancing the common intereſt; to cultivate and cheriſh the kind affections; and to do all in our power to promote and preſerve concord and unanimity, harmony and peace, that we may "excel to the edifying of the church," and in the "love of the

brethren."* And be it remembered, that, while we follow after the things which make for peace, we adorn the holy religion we profeſs, as well as evidence to the world that we belong to that Jeſus who is "the Prince of peace," and who has ſaid that all men may know his diſciples by the love they bear to one another. So that LOVE is the *badge* and *mark* of the true chriſtian: PEACE is his *diſpoſition*, and EDIFICATION his *deſire*.

ACKNOWLEDGED and accepted in this character as the "children of GOD," may we all hereafter ſhare "the fruits of righteouſneſs which are ſown in peace for them that make peace," in a world where goodneſs flouriſhes in bliſs eternal!

V. *LASTLY.* As MASONS let us never neglect to purſue the things which make for peace and mutual edification. The very genius and deſign of our inſtitution aſſign us

* Pope Alexander, in a letter recommending Peace between the kings of France and England, in 1162, has the following excellent remark: "Inter cætera bona, quæ hominem amabilem proximis, et placidum Deo reddunt, illud ſpecialiter aceeptum fore credimus, quod caritatem cordibus inſerit, et animarum vinculum operatur."

RYMER, Fædera, tom 1, p. 21.

this duty : its credit and proſperity demand it of us. Recollect for one moment, my brethren, the peculiar ſpirit, the appropriate object of our aſſociation. Is it not to form us to the habits and the moſt liberal exerciſe of charity and candor, forbearance and placability, humanity and peace ? Are we not inſtructed to wear " the ornament of a meek and quiet ſpirit," and to retain " the law of kindneſs in our mouth ?" Are we not inſtructed not only to " dwell together in unity," but to " follow peace with all men :" not only to " bear one another's burdens," but to " fulfil the whole law of love :" not only to make the kindeſt allowance for a brother's infirmities, but to condeſcend to the peculiarities of other men, excuſe their imperfections, and apologize for their failings ? Yes ! We are taught to ſuppreſs private prejudices and party ſpirit ; to forget animoſities and to liſten to the voice of reconciliation ; to ſoften into gentleneſs and complaiſance, ſympathy and love ; and to prepare for all the duties of univerſal benevolence. And muſt not the cultivation of ſuch diſpoſitions and habits have the moſt happy influence on general ſociety ? Muſt

not men thus inſtructed be the friends of ſocial tranquillity and public happineſs? Certainly! And FREE MASONS have always proved ſo. For ages they have maintained this character and merited this praiſe. And we may be aſſured that all ſuſpicions or declarations to the contrary, are unfounded, undeſerved, and unjuſt. Be it your care, my beloved brethren, to ſhew that they are ſo, by a conduct that will reflect honor upon the order. Shun whatever would fix a ſtigma on its character, or raiſe a doubt of its worth. "Walk in wiſdom towards them that are without." Do not needleſsly excite their jealouſies, nor willingly provoke their diſpleaſure. Convince the world, by an amiable deportment, a wiſe demeanor, and a good example, that while Maſonry diſcourages all imprudence and forbids all vice, it aſſiſts the progreſs and the perfection of human virtue and happineſs.

THE officers and brethren of the lodge this day conſecrated will be pleaſed to accept my affectionate ſalutations.

I CONGRATULATE you on the auſpicious occaſion! May all joy and happineſs ever

attend you! May the beauteous edifice* you are erecting, be the ſanctuary of PIETY, the aſylum of VIRTUE, the delightful abode of LOVE! There may WISDOM exalt her throne; there "reign SILENCE and PEACE!" And may you improve the inſtructive *lectures* of the craft to the beſt purpoſes, and with the happieſt effect; till, having *paſſed* the trials of this probationary ſtate, you ſhall be *raiſed* to the temple not made with hands, eternal in the heavens, where all is harmony, and love, and bliſs, uninterrupted and eternal!

"FINALLY, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you!" *Amen.*

* The members of Montgomery Lodge have erected and are finiſhing a large and handſome building for their Aſſemblies, in the town of Franklin.

DISCOURSE IV.

ON THE CHARITABLE PURPOSES OF

FREE MASONRY.

DISCOURSE IV.

ON THE FESTIVAL OF *St. JOHN THE EVANGELIST*; FOR THE PURPOSE OF CHARITY.

REMOTE from thoſe conteſts and revolutions which make Europe one vaſt *aceldama*, we, my brethren, have opportunity, in theſe happy retreats of liberty and peace, to unite in thoſe mild plans whoſe unoſtentatious object is charity, and whoſe humble effect is individual and ſocial benefit. And we now aſſemble to celebrate the feſtival of "*the diſciple whom* JESUS *loved*"—*HOLY SAINT JOHN*, the patron of our order; with the more expreſs purpoſe of calling into exereiſe *the virtues which* JESUS *loved*; *BENEVOLENCE AND CHARITY*; the diſtinguiſhing characteriſtics of the maſonic inſtitution.

WERE there nothing congenial in the ſentiments of the liberal, were there noth-

ing aſſimilating in the tempers of the benevolent, that mind muſt ſurely be warped from every generous impulſe of humanity, which is not gladdened at the fair occaſion the preſent offers of congratulating the progreſs of a ſociety formed with the expreſs deſign of leſſening the aggregate of human miſery and increaſing the ſum of human happineſs.

THIS is your ſolemn, yet joyous feſtival, my brethren. Not the feaſt in which appetite is pampered or ſenſuality indulged; but where the moral taſte is gratified, and the bowels of mercy refreſhed: the feaſt to which the poor and the afflicted are invited, that their wants may be ſupplied and their hearts comforted.

So well am I aſſured of your readineſs to every good work of hoſpitality and beneficence, that I have little elſe to do than to aſſiſt your kind offices and ſecond your endeavors. In my preſent addreſs, I pretend not to inſtruct you in a duty already familiar and in happy operation; but ſhall only take the liberty of "ſtirring up your pure minds by way of remembrance," and of pointing

out thoſe channels in which your bounty will flow with the moſt certain advantage and permanent effect. As a text to my diſcourſe, (if it be not too late to introduce one,) I would uſe thoſe words inſerted in the 35th verſe of the xxvth chapter of *LEVITICUS.*

—"*IF THY BROTHER BE WAXEN POOR AND FALLEN INTO DECAY WITH THEE, THOU SHALT RELIEVE HIM; YEA THOUGH HE BE A STRANGER OR SOJOURNER, THAT HE MAY LIVE WITH THEE.*"

THIS is the admirable injunction of the jewiſh legiſlator. He had been ſtating the law for the inſtitution of the *jubilee*, or year of liberty. This was to take place every fiftieth year. It was a ſeaſon of national reſt, feſtivity and joy. Care ceaſed and labor was ſuſpended. The ground remained untilled, and whatever it ſpontaneouſly produced belonged to the poor and needy. Slaves were manumitted, captives releaſed, and priſoners ſet free. All debts were cancelled, all controverſies adjuſted, all law-ſuits terminated. Mortgaged and alienated eſtates reverted back to their original owners; for

theſe were ſo entailed that the right heir could never be wholly excluded from his patrimony. This law was intended to preſerve a perfect diſtinction of tribes and families; to fix the Jews in Canaan, and attach them to the country; to cut off the means and ſuppreſs the greedineſs of heaping up wealth; to prevent the rich from oppreſſing the poor; and to preſerve, as much as poſſible, the equality of their fortunes and condition.*

But to guard againſt the uneaſineſs ſuch a liquidation of debt and reverſion of property might occaſion; or rather, to prevent any from the neceſſity of incumbering or alienating their eſtates to get a livelihood; it was made a ſolemn requiſition that the more fortunate and opulent ſhould exerciſe the utmoſt charity and compaſſion to their brethren under decay; contribute to their relief by every means in their power; and

* For this end their *genealogical records*, were, of neceſſity, to be carefully kept, that they might be able to prove their right to the inheritance of their anceſtors. By this mean, in after times, the family of the Meſſiah was readily and fully aſcertained, to be, as the prophets had foretold, "of the tribe of Judah and lineage of David."

Cuneus, *de Repub. Hebr.* lib. 1. c. 3.

lend them money, if they deſired it, to be repaid as they could make it moſt convenient, and without demanding any thing for its uſe. They were bidden to extend their aſſiſtance even to *ſtrangers* and *ſojourners*, as well as neighbors and fellow citizens: for the exerciſe of benevolence ſhould not be confined to kindred nor limited to place; every human being who needs, has a claim to its regards.*

SOME of the beforementioned regulations, to be ſure, were peculiarly accommodated to the jewiſh commonwealth, and are not applicable to any other condition of civil ſociety: but the diſintereſted and generous principles on which they are founded belong to THE PERPETUAL CODE OF HUMANITY.

ALTHOUGH an equalization of property and a community of goods was attempted among the firſt chriſtian converts,† yet it is

* "Charity is a complete and conſiſtent thing. It is not a *ſegment* but a *circle*. Its affections ſtream from GOD, as their *centre*; all mankind compoſe their *circumference*: they go forth, not only in one, but in all directions towards the production of others good." FAWCETT.

† Acts ii. 44, 45; and iv. 32.

evident that it was not intended that the circumſtances of mankind in after ages ſhould thus be adjuſted. Special reaſons made it expedient *then*, which would never operate again.

In fact, a perfect equality of ſtation and poſſeſſion, however pleaſing in theory, is not reducible to practice. Mankind are too corrupt and ſelfiſh for ſuch a condition to continue long, were it once introduced. The ſtrong would ſoon take advantage of the weak, and filch by power a larger ſhare from the common ſtock. Cupidity would accumulate, and avarice prevent diffuſion. And, while the induſtrious increaſed their property, the indolent would become poor.

But even were this equalization poſſible, it would not be deſirable: for it would be incompatible with improvement and unfavorable to virtue. There would be no ſtimulus to mental application, and no uſe for intellectual improvement. Induſtry and indolence would have the ſame ſucceſs. Merit would fail of promotion; and performance, of reward. The chain of mutual

dependence, which renders us according to the expreſſion of St. Peter, "ſubject one to another," would be broken. There would be no room for a reciprocity of kindneſſes, no opportunity for the beſtowment of charity, and nothing to call into exerciſe thoſe benevolent affections and tender ſympathies which are the ornament of our ſpecies and the prolific cauſes of individual and ſocial happineſs.

INSTEAD, therefore, of making any vain attempt to bring the conditions of mankind to a common ſtandard; or indulging any idle wiſhes that they were more upon a level; it is much more expedient, commendable, and proper, that the rich and the poor, by a mutual interchange of good offices, ſhould contribute to each other's accommodation and comfort; that the abundance of the one ſhould be freely and generouſly beſtowed to ſupply the wants of the other; and that *thus*, as Saint Paul enjoins, "there may be in ſome ſort an equality."*

HAVE *we* been fortunate in the labors of induſtry, or ſucceſsful in the enterprizes of

* 2 Cor. viii. 14.

buſineſs; have our ſtores been increaſed by the ſucceſſive ſeaſons of productive years; have our riches been rolled in with the propitious tide, or wafted home by the favoring gale? This is under the auſpices of heaven. "Not our hand, nor our might hath gotten us this wealth." It is beſtowed by a bleſſing we did not deſerve, and ſecured from contingencies we could not control; that in its uſe we might be happy, and make others ſo too. It is conferred on us by the ſupreme Proprietor, not to ſupport our indolence or pamper our luxury, not to be hoarded by our avarice, or ſquandered by our profligacy; but that we might be made "ſtewards of the manifold grace of GOD," and almoners of his bounty to the poor.

BUT, as it cannot be expected, that, while the claims are ſo repeated and the claimants ſo numerous, even the beſt diſpoſed and moſt liberal individual can ſatisfy all their wants; it has been found adviſable to form an aſſociation, which, uniting the means of the provident and the bountiful, might collect their contributions and their "alms into a ſtore houſe" of ſupplies for numbers. And

this, my hearers, is one main deſign of the ſociety whoſe anniverſary feſtival makes this day the jubilee of humanity.

THOUGH the manner and the meaſure of our charity be a profound ſecret, yet it is generally known that our inſtitution eſtabliſhes a fund for charity, and provides reſources for the unfortunate; and that it ſuperadds to the common law of our nature and the expreſs injunctions of religion another reaſon for the exerciſe of benevolence, and another motive to the beſtowment of generoſity. And you, my brethren, have often felt with what engaging and perſuaſive emphaſis the importance of *BROTHERLY LOVE, RELIEF, AND TRUTH,* are inculcated in our lectures. The firſt renders us *affectionate*, the ſecond *generous*, the third *juſt*. To brotherly kindneſs is added charity; and both are crowned with fidelity, and ſecured with juſtice.

OUR excellent *BOOK OF CONSTITUTIONS* has aſſerted,* what I am ſure your own hearts witneſs, that, "to afford ſuccor to the diſtreſſed, to divide our bread with the induſtri-

* Chapter i. Section 3.

ous poor, and to put the miſguided traveller into the way, are duties of the craft, ſuitable to its dignity and expreſſive of its uſefulneſs. But, though a Maſon is never to ſhut his ear unkindly againſt the complaints of any of the human race, yet, when a *brother* is oppreſſed or ſuffers, he is in a more peculiar manner called upon to open his whole ſoul in love and compaſſion to him, and to relieve him, without prejudice, according to his capacity."

The preſent occaſion, which reminds you of the benevolent purpoſes of our aſſociation, prompts you to inquire if *any brother be waxen poor* through misfortune, *or fallen into decay* through ſickneſs, that you may repair his loſſes or relieve his diſtreſs? If any *ſtranger or ſojourner* from a foreign land need the welcome of your hoſpitality or the aſſiſtance of your bounty, *that he may live with you?* If the deſolate widow of ſome deceaſed member be in neceſſitous circumſtances, or his helpleſs orphans require protection or maintenance? Theſe are the tender inquiries of the day. Here are the channels opened for the current of your affection, and the beſtowment

of your charity. Here your compaſſion may operate without reſtraint, and your benefactions be applied in the worthieſt manner. You may have the pleaſing reflection that you ſupply the neceſſities of thoſe who are allied to you by the moſt endearing ties, and diſcharge one of the characteriſtic duties of the maſonic inſtitution.

WHEREFORE, my brethren, do you carry *corn, wine, and oil* in your proceſſions, but to remind you, that, in the pilgrimage of human life you are to impart a portion of your *bread* to feed the hungry, to ſend a cup of your *wine* to cheer the ſorrowful, and to pour the healing *oil* of your conſolation into the wounds which ſickneſs hath made in the bodies or affliction rent in the hearts of your fellow travellers?

HASTEN, then, to perform theſe affectionate ſervices; and "thus fulfil the whole law of love!" "The bleſſing of thoſe who are ready to periſh will come upon you," accompanied with the approbation and followed by the reward of the DIVINE PHILANTHROPIST. "Then, in that awful day, when the ſecrets

of all hearts ſhall be diſcloſed, the gazing multitude who have curiouſly inquired *our* ſecret ſhall be aſtoniſhed to know that *the greateſt deep of Maſonic ſecrecy was* THE UNPUBLISHED ACT OF DOING GOOD *!"** The memorials of your beneficence will prove your paſſport to the bliſsful ſeats of eternity ! You will be received to that glorious ſociety where there will be no neceſſitous objects to excite compaſſion ; but where your bounty to ſuch on earth will meet a liberal recompence, and the divine principle of charity forever remain a ſacred band to unite us to one another and to THE GOD OF LOVE who is the ſpring of immortal joy !

* Rev. JETHRO INWOOD's Sermons, p. 247.

DISCOURSE V.

FREE MASONRY GLORIFIED.

DISCOURSE V.

Before a *CHAPTER* of *ROYAL-ARCH MASONS.*

He that hath an ear to hear, let him hear, what *the great high Prieſt of our profeſſion* hath promiſed,

REVELATIONS II. 17.

TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE HIDDEN MANNA, AND I WILL GIVE HIM A WHITE STONE, AND IN THE STONE A NEW NAME, WRITTEN, WHICH NO MAN KNOWETH SAVING HE THAT RECEIVETH IT.

THIS ſublime promiſe has a peculiar ſignificance to thoſe who have been admitted within the vail of the maſonic temple.

WITH that caution which becomes me in addreſſing a mixed audience, I will take the liberty of explaining the paſſage, for the purpoſe of pointing out thoſe motives which

it ſuggeſts to a patient perſeverance in the ways of well doing.

THOUGH this chapter of the Apocalypſe, and the one preceding, be particularly addreſſed to the churches of Aſia, yet the threatenings and the promiſes they contain are introduced with a ſolemnity which beſpeaks them intended for the caution and encouragement of chriſtians in general in all ſucceeding ages, ſo long as the vices they reprove and the virtues they commend ſhall be found in the world.

"EYE hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love him. But GOD hath revealed them unto us by his ſpirit: for the ſpirit ſearcheth all things, yea the deep things of GOD."* Theſe inconceivable glories are deſcribed to us in a way conformable to our narrow intellects. Were ſpiritual and heavenly joys repreſented as they really are, and defined by their own proper names and qualities, we ſhould be utterly

* 1 Cor. ii. 9. 10.

unable to comprehend them, and therefore very incompetent judges of their value. In condeſcenſion, therefore, to our limited faculties, ſuch metaphors are uſed in the holy ſcriptures in revealing to us "the hidden myſteries" of the future life, as are within the comprehenſion of the human mind, and, in ſome ſort, accommodated to the feelings and wiſhes of the human heart. Among theſe is the promiſe of our text, which I ſhall now proceed to explain.

WITHOUT quoting the various conjectures of commentators and critics into its meaning, all of which I ſhall take the liberty to reject as contradictory or inapplicable; I ſhall at once ſtate what I conceive to be the import of the paſſage.

1. THE firſt part of the promiſe has undoubtedly a reference to that miraculous proviſion made for the children of Iſrael in the wilderneſs by the immediate hand of GOD. The "hidden manna" alludes to that ſample of this bread which was laid up before the Lord in the ark of the covenant:* and by it is intended "that meat which endureth

* Compare Exod. xvi. 33. Heb. ix. 4.

unto everlaſting life," that ſpiritual food with which the ſoul ſhall be amply ſupplied in the heavenly ſtate, where all its refined deſires ſhall be fully gratified.

"LORD evermore give us this bread!" When the laborers ſhall be called from work to refreſhment, and the Grand Maſter ſhall cloſe the earthly lodge to open upon the firſt ſtep of eternity, may we be admitted to the privilege and raiſed to the honor of eating and drinking with him at his table;* and be abundantly ſatisfied with the goodneſs of his houſe, even of his holy temple!†

II. THE other clauſe of the verſe we are conſidering relates to a particular cuſtom among the antients with which they commenced and perpetuated a refined friendſhip. For this purpoſe the contracting parties took a ſmall piece of bone, ivory or ſtone, and dividing it into equal and ſimilar parts, one of the perſons wrote his name upon one of theſe, and his friend upon the other; and they made a mutual exchange. This little ticket, or "keep-ſake," was retained as a ſacred pledge and remembrancer of an

* Luke xxii. 30. † Pſal. lxv. 4.

attachment the moſt ſacred and inviolable, entire and permanent, that could be formed. Including the *word*, *ſign*, and *token* of an endeared fraternity, it was the mean of aſcertaining the object of the heart's affections after many years abſence, and of ſecuring for him a welcome to the privileges and a ſhare in the endearments of hoſpitality and love. Of courſe the token was carefully preſerved. Though, in itſelf conſidered, of ſmalleſt worth; yet, as the memorial of a highly eſteemed friend, as it renewed thoſe kind emotions of which he was the object, and called up a hiſtory on which the heart delighted to dwell, its value became ineſtimable. And leſt ſome one elſe ſhould take the advantage of it, the poſſeſſor kept it with great privacy, and cautiouſly concealed from every one the name or mark engraved upon it.

SUPPOSING our text to relate to this cuſtom; what a delightful train of ideas does it ſuggeſt!

IN a *ſpiritual ſenſe*, the promiſe is to this effect, that *THE MAN OF TRIUMPHANT VIRTUE SHALL BE REWARDED BY THE FAVOR AND FRIEND-*

SHIP OF HIS DIVINE REDEEMER. This truly pleaſing aſſurance is alſo given or implied in ſeveral other paſſages of the New Teſtament, "not in the language of mere affirmation only, but in a great variety of figurative, animated expreſſions, ſo as to convey to the imagination as well as to the reaſon and judgment, the livelieſt and deepeſt impreſſions of its truth and import."* Here we perceive the affections of the heart directed to the ſcene of their nobleſt exerciſe; and the virtues of the chriſtian character ripening for a ſphere of exalted bliſs. And here we are aſſured that in another and better world the true follower of Jeſus ſhall be admitted to a friendſhip, the pledges and the privileges, the ſatisfactions and the glories of which, can be felt, underſtood, and realized *only by the honored and highly favored receiver.*

To uſe the words of Doctor *YOUNG*, on a ſimilar ſubject: "Is not this almoſt too much for human modeſty to mention, for human frailty to credit; and oh! is it not far too much for human gratitude to leave

* Conſult John xv. 1, 2. xxii. 30. Rom. viii. 29. 2 Cor. iii. 18. xii. 17. Rev. iii. 20. xix. 9.

unproclaimed, unadored! O bleſſed revelation that opens ſuch wonders!" What encouragement and hope are here! Who would exchange the frame of mind which even the bare anticipation of ſuch happineſs produces, if nature could ſupport it, for any other? Who is there that would not wiſh to be of the number thus diſtinguiſhed? Who but would be glad to have his fidelity thus acknowledged, his virtue thus rewarded, his eternal interſts thus ſecured? What joy will tranſport thy heart, *CHRISTIAN*, at this pleaſing tranſaction! How will the ſons of GOD congratulate thee upon this moſt honorable teſtimony to thy integrity and fidelity! How will thy fellow ſaints rejoice with thee in mutually ſharing the commendation and friendſhip of the beſt of beings!

IN this view, how great, how excellent, is the chriſtian profeſſion; how high and dignifying the work of life! What can be a nobler object of purſuit than the friendſhip of Jeſus! What more worthy method of purſuing it than by ſtedfaſtneſs and perſeverance in the ways of well doing!

THE mutual operations of ſincere and virtuous affection, even in this world, though often weak and intermitting, are accompanied with ſo much ſatisfaction, that, next to the conſciouſneſs of doing well, aſſurance of the divine approbation, and the hope of heaven, it is the greateſt enjoyment we have. But, ſweet and endearing as it may prove, it partakes ſo much of human imperfection, is ſo liable to interruption, and may ſo ſoon be ſuſpended by death, that we cannot reſt in any earthly connection, as completely ſatisfying, undiſturbed, or ſecure. But the heavenly union has none of this allay, none of this uncertainty; it is perfect, indiſſoluble. "The joy hereafter to be revealed" is ſubſtantial and ſincere; large as the capacities of our immortal ſouls, and laſting as the duration of eternity!

IF there be ſuch a ſtate of future happineſs as we have been deſcribing, ſuch a ſublime connection with all that is perfect and great in the univerſe, there is nothing worth a ſingle thought compared with making proviſion for it. Highly neceſſary is it to begin to be that which we hope to be forever, and

to enter upon that way of living in which we hope to live to all eternity. "Every man who hath this hope purifieth himſelf as Chriſt the Lord is pure."

ASSURED that he acknowledges thoſe only as his *friends* who do whatſoever he commandeth ;* ſhould we not be ready to yield a conſtant obedience to all his requirements, "and follow all his will ?" Knowing that "the ſecret of the Lord is with them that ſerve him ;"† ſhould we not *now* cultivate the favor, and ſecure an intereſt in the love of that Being, whoſe future friendſhip is the ambition of our ſouls, "the prize of our high calling ?" How ought we to maintain, in the whole of our deportment, that purity and dignity which become an expectation ſo noble ! How deſirous ſhould we be of a nearer aſſimilation with our exalted friend, remembering that "he who is joined with the Lord is of one ſpirit."‡

MAY GOD teach us more of that hidden wiſdom which they only know who are

* Joh. xv. 14. † Pſal. xxv. 14.

‡ 1 Cor. vi. 17.

truly initiated into real chriſtianity! "that our hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of GOD the father, and of Chriſt, in whom are hid all the treaſures of wiſdom and knowledge."*

To you, my beloved and venerable companions, who are acquainted with the meaning and uſes of the diſtinguiſhing ſymbol of the *MASTER MARK MASON*, the explanation of this paſſage and the antient cuſtom to which it alludes, will be very inſtructive and encouraging.

"*Mark Maſters* all appear
Before the chief O'erſeer;
View there *the ſtone*,
On which appears *the name*
That raiſes high the fame
Of all to whom the ſame
Is truly known!"

THE ſtone which bears "the myſtic word" is legible only by thoſe who have been taught the interpretation: by others it is

* Coloſs. ii. 2, 3.

rejected as inſignificant, or conſidered as "a ſtone of ſtumbling and a rock of offence."

THOUGH, therefore, you ſay to the inquiſitive, as the angel to Manoah, "Why aſkeſt thou after my name, ſeeing it is ſecret?" to you it is known as the ſymbol of your expected reward. You learn the honor of having "your names written in heaven."* You indulge the cheering hope, that, though diſtance divide or death interrupt the union of virtuous minds, it will be renewed in a more improved form when you ſhall meet again in *THE MOST HOLY PLACE*, and be *companions* forever.

OFTEN let us think of that glorious ſociety amongſt whom we are enrolled as members; rejoice in the privileges and honors which reſult from ſuch a relation to it; and aſpire to the dignity and felicity promiſed to thoſe who ſhall feaſt upon "the heavenly manna," and be "called by the new name which the mouth of the Lord ſhall name!"† Then ſhall we not only "have fellowſhip with one

* Luke x. 20. † Iſai. lxii. 2.

another," but "our fellowſhip will be with the Father, and with his Son Jeſus Chriſt."*

LET the hopes of meeting with this great reward, animate us in all our toils and labors through the weariſome pilgrimage of this life, and encourage us in the practice of thoſe duties and to the acquirement of thoſe virtues that may render us meet to be partakers of it. Let us riſe from the love of man to the love of GOD: and let us ſo cultivate human friendſhip as at length to become worthy of the divine!

* 1 Joh. i. 37.

DISCOURSE VI.

MASONIC EMBLEMS EXPLAINED.

DISCOURSE VI.

DELIVERED BEFORE THE OFFICERS AND MEMBERS OF KING SOLOMON'S LODGE IN CHARLESTOWN, JUNE 24, 1796, BEING THE FESTIVAL OF *ST. JOHN* THE BAPTIST.

MATTHEW x. 16.

BEHOLD I SEND YOU FORTH AS SHEEP AMONG WOLVES: BE YE THEREFORE WISE AS SERPENTS AND HARMLESS AS DOVES.

IN theſe words our Saviour addreſſed his apoſtles, whom he ſent forth into the world to teach and to recommend his religion by their inſtruction and example. At the ſame time he very frankly warned them of the dangers to which they would be expoſed, and counſelled them how to conduct ſo as to ſhun, or to bear, the oppoſition they muſt expect. Making a ſtrong and expreſſive alluſion to the known qualities of ſome of the inferior animals, he bid them take a hint of the expediency of patience from the

ſheep, a leſſon of wiſdom from the ſerpent, a recommendation of harmleſsneſs from the dove. Such alluſions to ſenſible objects was one of the earlieſt, the eaſieſt, and moſt engaging methods of inſtructing mankind in moral and divine truths. Aſſembling images from nature, it ſpeaks to the underſtanding by the ſenſes. Theſe pleaſing illuſtrations lead us, by an eaſy proceſs, to form the moſt important, and often times the moſt ſublime ideas, from things moſt familiar and intelligible. Hence the loftineſs of ſtyle and ſentiment, the rich imagery, the animated deſcription, the enchanting grace, which pervade and embelliſh all the productions of the Eaſt. And hence the admirable tiſſue of allegory and metaphor with which they decorated wiſdom and virtue. This method of imparting the moſt ſage and ſalutary leſſons was, by our Lord, repeatedly uſed with the happieſt efficacy. Our text is a pleaſing inſtance. The purport of the advice it contains is, that his diſciples ſhould act with prudence, caution, and mildneſs; and exhibit ſuch traits of inoffenſiveneſs, wiſdom, and innocence, as to give no occaſion for any thing to be alledged againſt them or their

doctrine, nor any handle for their being ill uſed. Theſe admonitions, my hearers, are ſtill important and ſalutary. No individual perſon, nor any body of men, can be beyond the neceſſity of their ſervice. And there is ſcarcely a day but calls for their exerciſe and diſplays their utility. Let me aſſure myſelf, then, that this large and reſpectable aſſembly will not be diſpleaſed if I dwell, a little, upon the important qualities enjoined and recommended in our text: while my beloved brethren of the FREE MASON SOCIETY acknowledge my obedience to their commiſſion, in my public defence and illuſtration of their primary and favorite principles.

Since he who is "the Mighty Counſellor" hath thought fit to ſet forth this inſtruction, to which I would lead you, under the expreſſive emblems of the SHEEP, the SERPENT and the DOVE, it may be very proper for us to obſerve what there is in theſe animals that affords matter for our imitation with reference to our conducting of ourſelves in the world.

1. FROM the *ſheep* we may learn PATIENCE and SILENCE. Theſe are, on many occaſions,

very becoming, diſcreet, and laudable, but pre-eminently requiſite in ſituations expoſed to diſingenuous oppoſition or taunting reproach. In ſuch circumſtances the bleſſed Saviour gave theſe qualities the expreſſive recommendation of his own example. "He was led as a lamb to the ſlaughter; and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth."

II. OUR LORD, deſigning to join WISDOM and INNOCENCE together, propoſes the *ſerpent* for the one, and the *dove* for the other: to let his diſciples know that he allows them ſo much wiſdom as is conſiſtent with innocence, and perſuades them to no more ſimplicity than is conſiſtent with wiſdom. A reference is made to the *commendable* qualities of *both*; that what was wanting in one might be ſupplied from the other; and that from their conjunction might reſult a perfect wiſdom free from all guile, and a well guarded innocence without the leaſt mixture of indiſcretion. This would produce a character at once ſuperior to the iniquitous contrivance of fraud and the yielding timorouſneſs of mental imbecility; too generous to

impoſe upon others, and too cautious to be impoſed upon.

WHATEVER ſkill or prudence we may poſſeſs ſeparate from inoffenſiveneſs, our ſkill is dangerous, and our prudence ineffectual: the former may terminate in deſtructive miſchief, and the latter degenerate into contracted ſelfiſhneſs. Wiſdom without innocence turns into craft and cunning, and ſimplicity without wiſdom is mere folly.* So hazardous, alſo, is our ſituation amidſt the corruptions of the world, that even blameleſsneſs yields not ſecurity :† it will only expoſe us unleſs it be guarded by diſcretion. The chriſtian fathers often inſiſt upon both of theſe, and join them together. "Let no man impoſe upon you, ſaith Ignatius,‡ and ſee that you do not impoſe upon any one." Jerom thus recommends ;‖ "have the ſim-

* "Scientia, quæ a juſtitiâ et honeſtate ſejuncta eſt, calliditas potius quam ſapientia eſt appellanda." CICERO de off. l. 1.
"Prudentia, abſque ſimplicitate, malitia eſt: et ſimplicitas, abſque ratione, ſtultitia nominatur." HIERON. ſuper Oſeam.

† "Parum tuta per ſeipſa probitas eſt." SALLUST.

‡ IGNATIUS, epiſt. ad Ephes.

‖ "Habeto ſimplicitatem columbæ, ne cuiquam machineris dolos; et ſerpentis aſtutiam, ne aliorum ſupplanteris inſidiis." HIERON. epiſt. ad Paulin.

plicity of the dove, that thou mayeſt not contrive to cheat any one; and the wariness of the ſerpent that thou mayeſt not be ſupplanted by the ſnares that others lay for thee." Gregory Nazianzen ſaid of his father that "he neither ſuffered the wiſdom of the ſerpent to degenerate into cunning, nor the innocence of the dove into indiſcretion; but made up one complete kind of virtue from the union of both together."* This union he afterwards deſcribes under the name of "goodneſs combined with underſtanding:" by Hilary it is called "wiſe ſimplicity."† It is this union of WISDOM and INNOCENCE which perfects the character of man. It gives him all that commands reſpect and conciliates eſteem; all that is venerable, and all that is lovely. The injunction, then, may bear repeating, that we blend the wiſdom of the ſerpent without its malignity, with the innocence of the dove without its fillineſs. In ſhort, to deſignate our wiſdom as coming *from above*, it muſt be "firſt pure, then peaceable, gentle, eaſy to be intreated, full of

* GREGOR. NAZIANZ. Orat. 19.

† "Sapiens ſimplicitas."

mercy and good fruits, without partiality and without hypocriſy."

THESE hints for the better underſtanding of the text being premiſed, let us proceed to conſider theſe things ſeparately; that is to ſay, let us inſtance wherein we may lawfully imitate the wiſdom of the ſerpent, or advantageouſly diſplay the harmleſſneſs of the dove.

FROM remoteſt antiquity to the preſent day the ſerpent has been remarkable for a peculiar penetration and artfulneſs.* This rendered him, unhappily, a fit inſtrument, under the management of the malignant deceiver, to effectuate the fall of man. This natural ſagacity was not evil in itſelf, however the abuſe of it, by the devil's means, was unſpeakably evil and deſtructive.†

* See ſome remarkable ſtories of the ſagacity of ſerpents, in PLINY, Nat. Hiſt. l. vii. c. 23. 27.

† The character which is given of this animal by the ſacred hiſtorian, Geneſis 3d chapter, may denote rather his gentle, free, and inſinuating nature, than any original maliciouſneſs: that, before the fall, the ſerpent was mild, tractable, and more familiar with man than any other creature; and ſtrongly intimates that he had won the attention and gained the good liking of our firſt parents. For when GOD ſays he will put enmity betwen the ſerpent and woman, the implication muſt be that there was ſome ſort of kindneſs and friendſhip between them before. This was

FROM this diſaſtrous period enmity irreconcilable has ſubſiſted between the ſerpent and man. It is natural for us to dread even the tool by which we have been wounded, though we cannot predicate guilt of the inſtrument, or rationally account for our averſion. But this need not prejudice us againſt the inſtruction we may hence derive. Let me make the creature which was inſtrumental in teaching our progenitor evil and miſery, inſtrumental in teaching us, his deſcendants, good and happineſs.*

1. THE firſt leſſon of wiſdom we may learn from the ſerpent is that of PRUDENCE. This animal is ſaid always to endeavor, when aſſaulted to defend his *head;* he ſecures *that*, if it be poſſible, though the body be expoſed.†

the ſentiment of the antient and modern Jews, and of ſeveral of the Chriſtian Fathers. [*See* JOSEPHUS, *antiq. lib.* 1. c. 2. Rabbi ISAAC ABARBINEL. R. MAIMONIDES, *more nevochim*, p. xi. c. 30. R. MENACHEM. BASIL, *homil. de paradiſo.* DAMASCEN. de fide, l. 2, c. 10.] And it may be well to recollect that the Hebrew word [*gnar* whence the Latin word *gnarus*] here tranſlated *ſubtil* does not ſignify craft, or inſidiouſneſs, but *knowing;* and ſo the Seventy Interpreters have rendered it: and they employ the ſame greek word which our Saviour uſes in the text we are explaining.

* "Fas eſt ab hoſte doceri."

† "In præſentiſſimo vitæ periculo totum corpus ictibus objiciunt, ut caput occultent atque integrum ſervent."

PLIN. *nat. hiſt.*

It becomes us, in imitation of this, when expoſed to danger, to take care to defend and ſecure the capital, the principal, the chief concern.*

2. We may learn from the ſerpent PERSPICACITY and CIRCUMSPECTION. The antients have celebrated all the ſpecies for *quickneſs of ſight*.† Hence the poets have placed them as keepers of the garden of the Heſperides.‡ He who has joined *prudence* to his *wiſdom* will acquire *theſe* alſo. He will look about him: eſpy both his advantage and his danger; eſpecially if by diſcerning the latter he may know how to bring about the former. His watchfulneſs will either prevent the evil

* "The *prudent* man foreſeeth the evil and hideth himſelf." Prov. xxii. 3.

† So the name of the ſerpent in greek comes from the verb which ſignifies *to ſee*.

———"tam cernis acutum
Quam aut aquila, aut ſerpens epidaurius."

Hor. *lib.* 1. *ſat.* 3.

‡ Diod. 4. Ovid, *metam.* iv. 637. ix. 90. Hygin, *tab.* 30. Apollod. iii. c. 5. Hesiod. *theogn.* v. 215.

It is ſtrange that thoſe who have pretended to explain the antient mythology have not diſcovered in this fable the lineaments of reſemblance to the hiſtory which Moſes gives of the fall of man. One can ſurely ſee here the prohibited apples, the guarded tree, and the ſerpent.

ward deportment ſhould be prepoſſeſſing: it ſhould have a poliſhed grace. Then it will prove a kind of letter of introduction to the good opinion of thoſe who have not better means of knowing us. By becoming more agreeable we may render ourſelves the more uſeful. But the man of roughneſs will be either neglected or deſpiſed.

THERE is an inference yet more inſtructive and important to be derived from this peculiar circumſtance in the hiſtory of the ſerpent. We are by it reminded of that MORAL RENOVATION of life our religion enjoins. Would we become "wiſe unto ſalvation," we muſt "put off the old man, be renewed in the ſpirit of our minds, and put on the new man which is created in righteouſneſs and true holineſs."

AND, then ſtill farther may we extend the metaphor to that more perfect transformation, when our vile bodies ſhall be changed after the faſhion of Chriſt's moſt glorious body, and this mortal ſhall be clothed with immortality.

THESE *three ſtages* of advance, from unformed roughneſs to complete perfection,

are underſtood by my brethren of the lodge in a manner emphatically clear and important. Here they involve ſome of the ſublimeſt myſteries of Free Maſonry. But here a ſolemn awe pervades my ſoul: nor would my trembling hand preſume to draw aſide the veil which hides the bright tranſcendency of wiſdom.

III. LET us turn, my brethren, from ineffable wonders and overdazzling ſplendors to the contemplation of thoſe mild and lovely graces prefigured to us in the ſymbol of the *dove*. Thus we ceaſe to gaze at the glorious magnificence of the ſetting ſun, to view the tempered radiance of the ſtarry ſky.

WITHOUT dwelling upon particulars, it will be ſufficient here to enumerate ſome of thoſe qualities aſcribable to the dove proper for our imitation. At the head of theſe are HARMLESSNESS, MILDNESS, and INNOCENCE. The bird has always been the emblem of theſe. Indeed it is ſo remarkable for being placid and gentle that the antients ſuppoſed it had no gall.* Doves are, alſo, FAMILIAR,

* PLIN. *nat. hiſt.* l. 10. c. 34. OVID *metamorp.* l. 7. v. 369. CLEMENS ALEX. *pædag.* l. 1. c. 5. TERTUL. *de baptiſmo*, c. 8. ISIODOR. *orig.* l. 12. CESARIUS, dial. 4. ap. 191. HORAPOLLINIS. *hierogl. l.* 2. c. 48.

FRIENDLY, and PEACEABLE. They take injuries rather than offer them. They are likewiſe ſignalized for being PURE and CHASTE, very LOVING and very CONSTANT in affection. They ſeem to have A SOCIAL DISPOSITION, and go in flocks. And they are ſaid to be PITIFUL and COMPASSIONATE.* Such lovely qualities have always inſured them the protection and endeared them to the partiality of man. *Lodges* are erected for them near our houſes; and *refreſhment* furniſhed them from our own ſupplies. And with ſuch pleaſing monitors, my friends, before our eyes, ſhall we not be prompted and allured to every thing amiable, endearing, and kind? Shall we not ſoar above each low and ſordid ſcene of vice and wanton folly, and ſtretch our eager pinions towards the ſky? And, tired with earth and vanity, take to ourſelves wings as a dove, and fly away and be at reſt!

THUS, my hearers, have I endeavored to convey to you ſome of the ideas which pre-

* Theſe qualities are alluded to in Iſai. xxxviii. 14. lix. 11. Nah. ii. 7.

ſented themſelves in contemplating our text. I hope the leſſons of WISDOM and INNOCENCE, will be allowed *a general application*, although the enumerated qualities of the one and the other are purely Maſonic. Not that they are the prevailing features in every Maſon's character; for there are bad men among us, as well as amongſt chriſtians, and other aſſociations for virtue. Theſe are ſpots in our, and in their, feaſts of charity. But the moralities pointed out are the acknowledged, appropriate, articles of every Maſon's creed. In our lodges they are illuſtrated by the moſt expreſſive ſymbols, recommended by the moſt engaging examples, and enforced by the moſt pathetic lectures: while the ſignet of heavenly TRUTH ſtamps them, on every yielding, receptive heart, in characters indelible. This ſolemn declaration I make in the fear of GOD, as well as love of the brethren. "Let us, therefore, as many as be perfect, be thus minded; and, if in any thing ye be otherwiſe minded, GOD ſhall reveal even this unto you."*

* Philippians iii. 15.

In concluſion, allow me to obſerve to you that though you ſhould underſtand all myſteries and all knowledge, and have not CHARITY, it will profit you nothing. In vain is it, my brethren, that you have been illuminated by a ſun more glorious than that which rules the day, if its kindly beams have not warmed and melted your heart to ſoftenings of love and generoſity. "To do good, then, and to communicate forget not, for with ſuch ſacrifices GOD is well pleaſed." An opportunity is now offered for that liberal beſtowment of alms ſo grateful to the indigent receiver, ſo honorable to the generous beſtower, and ſo acceptable to the Lord of mercy, who acknowledges the ſmalleſt inſtance of relief done for one of the leaſt of theſe his brethren as beſtowed on himſelf.

In pleading for the poor of this town I can uſe all the emphaſis which confraternity in alliance and affection excites. Here are my deareſt kindred and friends. Here firſt I drew the vital air; and with it inhaled a ſentiment of partiality for my native place

which has blended itſelf with all the affections of my heart, and breathed in all my prayers to heaven. Having, with my beloved parents, ſhared deeply in the diſtreſſes and deſolations which war occaſioned here, moſt ſenſibly can I feel for thoſe who yet ſink under the accumulated preſſure of diſappointed expectations and penurious circumſtances. And devoutly do I hope that thoſe who ſhare a kindlier fate will now be excited tenderly to commiſerate and bountifully to relieve their unfortunate brethren.

PERMIT me, my fellow townſmen, on this day *conſecrated to the memory of worth departed*, to tender you the condolences of my ſympathy upon the recent death of two moſt valued members of our community. A RUSSELL and a GORHAM are loſt indeed to earth, though gained to heaven. To the circle of private relations and extenſive friendſhip they were deſervedly and invaluably dear: their removal from theſe is felt with all the poignancy of remedileſs grief. To the intereſts of their country, of humanity, and of

virtue, they were patrons whose loss is irreparable. But they have left us the bright legacy of their example. Let us all strive to emulate their never to be forgotten excellences; and our names shall be recorded with theirs in the registry of immortal glory.

DISCOURSE VII.

ON ILLUSTRATING OUR PROFESSION BY

EXAMPLE.

DISCOURSE VII.

DELIVERED AT THE CONSECRATION OF THE *MERIDIAN SUN LODGE* IN BROOKFIELD, SEPTEMBER 12, 1798.

MATTHEW v. 16.

"*LET YOUR LIGHT SO SHINE BEFORE MEN THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHO IS IN HEAVEN.*"

AS the *SUN*, when he retires from the horizon, is ſucceeded by the planets and the ſtars, which irradiate the hemiſphere he has quitted with a luſtre, though more feeble, yet ſuch as ſhews they partake of his brightneſs and ſupply his place: ſo when he, who is emphatically ſtiled THE SUN OF RIGHTEOUSNESS, was about to leave this earth, he ordained that the faithful ſhould riſe in his ſtead to enlighten the world in the knowl-

edge of his truth, and diffuſe its ſalutary influence through every region and every age.

WHEN, at the firſt creation, GOD ſaid, *LET THERE BE LIGHT, AND THERE WAS LIGHT;* it was to the end that the darkneſs might be diſperſed, and his works become viſible and his perfections manifeſt: and when, at the ſecond creation our Lord Jeſus Chriſt ſays, *LET YOUR LIGHT SHINE BEFORE MEN;* he intends that thoſe whom he had juſt called "*the light of the world*" ſhould endeavor to diſſipate the moral darkneſs of mankind by inſtructing them in the doctrines of his goſpel and by diſplaying the happy effects of his religion in the purity of their lives and the luſtre of their virtues.

THERE is great propriety and beauty in the metaphor which he here uſed. Nothing is more apt to attract the eyes and enliven the countenance than *light;* eſpecially that which ſhines in a dark place: So nothing can more excite the obſervation, engage the attention, or gladden the hearts of beholders, than a fair, bright, and excellent character,

appearing in the midſt of a diſſolute, and corrupt generation. And, as all luminous bodies, in proportion to the degree of their own brightneſs, diffuſe their light around them, and at a diſtance enlighten other bodies; ſo, in a moral and religious ſenſe, a good example is a light ſhining in darkneſs, ſpreading its influence every way, diffuſing inſtruction and knowledge, motives to reformation and encouragements to virtue.*

THERE is obſervable in human nature a peculiar proneneſs to imitation. Hence ſome of our earlieſt habits are formed. In infancy we catch the ideas and conform to the manners of our parents and acquaintance. As we progreſs forward in life, we learn to follow and to copy thoſe whom we reſpect as ſuperiors, venerate as inſtructors, or love as friends. We aſſimulate to our aſſociates, imbibe their opinions, and imitate their conduct: We even take their mode of ſpeech and tone of voice. Indeed, example has a

* Cicero obſerves that the reaſon why we are formed, pleaſed and able to admire the beauty and regularity in the heavenly bodies, was to admoniſh us to imitate their conſtancy and order *in the nobler beauty of a worthy behavior.*

kind of faſcination or charm which it is almoſt impoſſible to reſiſt. It carries with it both inſtruction and encouragement. Whilſt advice or precepts make only a ſlight impreſſion on the mind, and one which laſts for a very ſhort time, example is a conſtant and powerful call to imitation.* It works, though gradually and imperceptibly, yet more powerfully and ſucceſsfully than we are aware of; like light, ſilent in its operation, but wonderful in its effects. It has an eloquence which reaches the heart. No language is more perſuaſive or inſtructive. It admoniſhes without exciting reſentment, and corrects without giving offence, and thus poſſeſſes all the utility without the formality of reproof.

As a good picture ſtrikes us more forcibly, and gives a more adequate, lively, and impreſſive idea of the object repreſented by it, than any deſcription by words could do; ſo goodneſs or excellence of any kind repreſented by precepts does not ſo powerfully move the affections as when we ſee it delineated in

* "*validiora ſunt exempla quam verba, et plenius opere docetur quam voce.*"

the life. Nor is there any thing which can ſo effectually recommend any ſyſtem, and render it worthy of all acceptation, excluſive of its own intrinſic worth, as its beneficial and happy effects made viſible in the characters of its advocates. Theſe carry with them undeniable evidence of the value of thoſe principles from whence they flow, and whoſe tendency is thus conſpicuouſly good.

In farther diſcourſing on the paſſage under conſideration, I propoſe to ſhew, *in the firſt place*, to my hearers in general, the importance of a good example as exhibiting and vindicating the principles of CHRISTIANITY; and, *ſecondly*, apply the ſubject to the preſent occaſion, by recommending to my brethren of the *MASONIC* family, a conduct which ſhall reflect luſtre and honor upon the inſtitution to which they belong.

I. It is the peculiar honor and glory of CHRISTIANITY in its firſt promulgation that the behavior of its profeſſors was agreeable to the heavenly precepts they inculcated; that the integrity of their morals was anſwerable to the purity of their faith;

and that the goodneſs of their example and the holineſs of their converſation, the irreproachableneſs of their conduct, and the amiableneſs of their manners, adorned the *doctrine* they taught and gave it peculiar luſtre in the eyes of the world. Prophecies had foretold its intent, and miracles announced its divinity; but the life of its author and its followers exhibited the religion in its genuine influence and ſhew its intrinſic excellency. And it ſeems to have been the deſign of our Lord that in every after age it ſhould extend itſelf by the internal evidence of its admirable precepts and the external diſplay of its benign effects. And, if its profeſſors did but act up to their principles, an appeal might be made to their *lives* for the beſt recommendation of their faith; and leſs would need be written in defence of the goſpel: For every doubt and every objection muſt yield to the lovelineſs of example and the eloquence of practice. When the graces of chriſtianity adorn the character, and its virtues dignify the conduct, its beauty muſt attract every eye and its worth gain on every heart. Men from admiring, will inſenſibly be induced to

imitate ſuch illuſtrious models; which, "bettering all precept, ſhine before the world the faireſt call to good." Such bright diſplays will not only be ſeen, but felt; and may kindle, even in the coldeſt and moſt inſenſible hearts, a noble emulation. For a good example, as has been already intimated, has not only in itſelf a tendency to form the tempers and morals of others to an aſſimulation; but it alſo places religion in a very engaging light, and naturally begets an eſteem, love and choice of it in every obſerver.

WITH the utmoſt propriety, then, did our Lord recommend to his diſciples an exemplary conduct, both as befitting the high and honorable office he had aſſigned them, and as eminently conducive to its ſucceſs in the world.

WHAT was *their* duty as teachers, is becoming *us*, my hearers, as diſciples. Eſpecially as we live at a period in which infidelity in opinion and profligacy in manners are very prevalent. It is, therefore, highly expedient that we give to our religion all the authority of our acknowledgment, and all

the recommendation of our example: That by our converſation and conduct we may "exhibit lucid proof that we are honeſt in the ſacred cauſe;" and that it may be apparent in our "good works," that chriſtianity produces the happieſt effects, contributive to the improvement and felicity of man, and to the honor and glory of GOD.

BE ye, therefore, ſhining profeſſors and bright examples of religion in a dark and miſguided age! Thus adorn the *doctrine* of GOD your ſaviour, making your lives a faithful commentary upon it, and a high recommendation of it! Thus win it admirers and gain it proſelytes!

LET it be remembered, that our good works may be conſpicuous without being oſtentatious. The genuine and unaffected appearances reſulting from righteouſneſs and piety, may be exhibited without the danger of being even ſuſpected of hypocriſy. We need not *ſpeak* great things, but *live* them. We ſhould, however, manfully avow what we ſincerely believe; and, by an open and viſible attachment to duty, expreſs our re-

gard to the honor of GOD, and give reſplendency to the chriſtian name.

IT is true, that many of the good effects of our religion are the private exerciſes and ſatisfactions of the heart, and known only to the Deity and our own ſouls: But yet there are many things which are made viſible in the life; *theſe* our acquaintance will notice, and from them judge of our real character. *Theſe*, therefore, ſhould be ſuch as will exemplify the excellent principles by which we are governed, ſuch as men may behold with the greateſt pleaſure and follow with the greateſt advantage; ſuch as may render us friendly luminaries, ſerving at once both to enlighten the paths and kindle the emulation of all around us. And it may reaſonably be expected, that ſuch an experimental repreſentation of goodneſs as this, will induce a great many to become proſelytes to religion.

THE natural tendency of a good example to induce thoſe who obſerve it to an imitation; and the great probability there is that it will have this effect, upon ſome at leaſt, if not upon all who ſee it, is a very powerful

inducement to the faithful diſcharge of the duty we are recommending. Becauſe, if it have this effect, we ſhall do the greateſt kindneſs to our neighbor, obtain the moſt ample ſatisfaction and reward for ourſelves, and bring glory to God in the diffuſion of his truth: Any of which conſiderations alone is, and therefore, much rather are they altogether, ſufficient to ſtimulate all our endeavors, and to demand our beſt conduct. Let us not decline, then, giving ſufficient outward proofs of being ourſelves moved and actuated by a true ſpirit of godlineſs; and let us ſtrive, by all practicable and prudent methods to propagate the ſame in others. Let us impart freely our knowledge; and, like the glorious luminaries of heaven, reflect the light we receive; and not be like thoſe opaque ſubſtances which abſorb or intercept every ray of brightneſs, and even caſt a ſhade on each ſurrounding body. Let us "ſhine as lights in the world;" guiding others by the reſplendence of our wiſdom, and winning them to virtue by the luſtre of our example!

THESE obſervations and counſels, are equally applicable to us all, my reſpected hearers, both as *Chriſtians* and as *Maſons*: And I feel a peculiar pleaſure in affirming the intimate connection between the two characters. We are alike "built upon the foundations of the prophets and apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone; in whom all the building fitly framed together, groweth into an holy temple in the Lord." Indulge me, however, while I apply the ſubject, as I propoſed, *in the ſecond place*, by recommending to my brethren of the *MASONIC FAMILY*, in addition to the general duty of exemplarineſs as *chriſtians*, the exhibition of ſuch a conduct as ſhall reflect luſtre and honor upon their own inſtitution; diſplaying its venerable character and illuſtrating its benevolent deſigns.

SINCE many of our forms and operations are neceſſarily ſecreted from common inſpection, the generality of mankind will make up their opinion of the ſociety from the deportment of its members. This ought to ſerve as a very powerful call to every one of us, uniformly and openly, to diſplay thoſe

qualities and virtues ſo ſtrongly inculcated and warmly recommended in the lodge. To little purpoſe ſhall we commend the inſtitution and boaſt the excellence of its principles and purpoſes, if our lives give not corroborative evidence to our aſſertions and prove not the propriety of our encomiums. If we appear neither wiſer nor better than the uninitiated, the world will begin to ſuſpect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced. How neceſſary is it, therefore, my brethren, that ye "be blameleſs and harmleſs, the ſons of GOD without rebuke in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world!"*

THE conduct of thoſe on whom ſo many eyes are fixed, muſt inſenſibly have a very conſiderable influence. As it is juſtly required that they ſhould live up to the high character they aſſume, ſo their defects and ill conduct will diſappoint the expectations they have excited, and eventually bring diſcredit upon their order. "If the light that is in

* Philip. ii. 15.

them be darkneſs, how great is that darkneſs!"*

At the ſame time there is no propriety in taxing us with every unreaſonable prejudice, or making us accountable for every unfounded ſuſpicion. If people will condemn our principles without examination, and decide upon our deeds without candor or juſtice; we have no reſource but in the inward conſciouſneſs of integrity and good intentions, and the outward diſplay of ſuch conduct as ſhall prove their cenſures unjuſt. And we will hope "by well doing to put to ſilence the ignorance of fooliſh men." Yes, my brethren, be it your care to confute all ſuch illiberal cenſures as modern *alarmiſts* have belched out againſt Free Maſonry, by ſhewing the good influence of the inſtitution upon your tempers and lives. In ſpite of all their ſneers, and all their invectives, it will ſtill infallibly ſecure public approbation and private eſteem, if your conduct elucidate its principles and is modelled by its precepts.

* Matth. vi. 23.

As *light* is not held forth merely to manifeſt itſelf, but to ſhew ſome other uſeful thing which, without it, might have remained in obſcurity; ſo your conſpicuous worth will not only ſhew the brightneſs of your own characters, but lend a luſtre to your ſociety whereby it may be better underſtood and its nature more advantageouſly diſplayed.

WHILST unitedly diſpoſed to defend your order, be unitedly determined to preſerve it worthy of defence. Carefully guard againſt all innovations. "Remove not the old landmarks which your fathers have ſet." They are rendered *venerable* by antiquity, and *ſacred* by religion. Preſerve unaltered the dignity of its antient conſtitutions, and unadulterated the primitive ſimplicity and pure morality of its laws; and Maſonry will flouriſh in its priſtine honors.

MAY the LODGE this day conſecrated, be beautiful as the *Sun* in its brightneſs, cheering and enlivening as its kindlieſt influences, clear and glorious as its noon-tide beams! May the OFFICERS fill their ſpheres with light, and the MEMBERS be radiant orbs around

their centre! May the BRETHREN be gladdened by their enlightened courſe, and reflect and diffuſe on all around, their ſplendor!

LONG, bright, and proſperous, be the fair and hopeful day which now ſhines upon you! May no miſts of prejudice obſcure, no envious diſk eclipſe its glory.

FINALLY. Let us all my hearers, be actively and eminently good. May our example and conduct in life prove a high recommendation and a fair illuſtration of our principles, and reflect the brighteſt honor upon our profeſſion and character. May our "light ſo ſhine before men, that they may ſee our good works and glorify our Father who is in heaven;" and may *we*, (having been *wiſe*, and happily inſtrumental in turning many to righteouſneſs) hereafter "ſhine as the brightneſs of the firmament and as the ſtars forever and ever!"

DISCOURSE VIII.

ON PRESERVING THE CREDIT OF THE

INSTITUTION.

DISCOURSE VIII.

DELIVERED AT THE CONSECRATION OF *HIRAM LODGE*, IN LEXINGTON, OCTOBER 17, 1798.

ROMANS XIV. 16.

LET NOT THEN YOUR GOOD BE EVIL SPOKEN OF.

THE Apoſtle had been ſuggeſting ſome advice to the brethren with regard to their behavior in matters of indifference. He aſſerted the full extent of chriſtian liberty; but at the ſame time cautioned them not to abuſe this liberty ſo as to give offence or occaſion of ſtumbling to any man. In the words ſelected as our text, he enjoins it upon them ſo to order their conduct that their profeſſion might never be reproached as countenancing improper freedoms. He adviſes them, therefore, to abſtain altogether from things, which, if not unlawful, were never-

theleſs inexpedient; and that what was too good to be given up, in condeſcenſion to popular opinion or prejudice, they muſt vindicate from miſrepreſentation and guard from abuſe.

You perceive, my hearers, that the precept reſpects all ages of the world; and will, unqueſtionably, be wiſe counſel, ſo long as miſapprehenſions and miſtakes, want of candor and want of caution, remain amongſt men.

To wiſh to be well ſpoken of for what we do well, is natural and reaſonable. Merit ſhould obtain this reward. Exertion needs this encouragement. Nevertheleſs, "if doing well, we yet ſuffer reproach, to endure it patiently is acceptable before God."* At the ſame time it is poſſible that ſomething in the manner or circumſtances of our conduct may take off from its beauty or leſſen its credit. Againſt this it becomes us to guard.

I WILL mention a few inſtances.

1. WE expoſe our good to being evil ſpoken of, if we are too fond of diſplaying it; and

* 1 Pet. ii. 20.

it may ſuffer from too great reſerve. The firſt will be ridiculed as oſtentation; the laſt, ſtigmatized as inexcuſable timidity.

2. AUSTERITY of manners, on the one hand; and levity, on the other, may bring reproach upon our virtue. The former is forbidding, and produces averſion; the latter renders our ſincerity ſuſpicious.

3. OUR good may be evil ſpoken of, if we diſcover in its defence too much, or too little zeal. "It is, indeed, good to be zealouſly affected always in a good thing." Yet, if our zeal be without knowledge, or be not duly tempered with prudence and charity, it will grow extravagant and raſh, and will really injure the cauſe it profeſſes to defend. At the ſame time not to ſhew any zeal, will appear like indifference.

THERE is a certain medium in theſe circumſtances which is to be aimed at and followed, if we would avoid giving offence.

IT would be impoſſible to point out every particular in which we may expoſe our good to be evil ſpoken of. Even ſmall matters may induce ſuſpicions or increaſe reproaches.

A little inadvertence or neglect, a trifling impropriety or indiſcretion, may tarniſh the luſtre of the higheſt virtues, and prevent the uſefulneſs of the beſt of characters.

How prudently, how cautiouſly, then, ſhould we behave! How circumſpectly ſhould we walk! How carefully ſhun whatever wears the reſemblance of a fault or may be conſtrued into a crime: Leſt our very excellences paſs under an ill name, or ſome flaws be found in our good qualities, which, though candor might be willing to overlook, ill-nature will not know how to ſpare. So that we muſt not only avoid evil, but the very appearance of evil: not only take care that our conduct be right, but that what is good in itſelf be not, through our inadvertence or fault, diſadvantageouſly exhibited to others.

It is true there are ſome perſons of ſo captious and uncharitable a make, that it would be impoſſible for the moſt cautious to avoid their remarks or eſcape their cenſures. The exceptious may lay hold of ſome unguarded circumſtance or other, miſrepreſent what is good, and by giving it a wrong turn or

appellation, ſpoil both its credit and effect. While the envious and malicious will be ſagacious in diſcovering the weak ſide of every character, and dexterous in making the moſt and the worſt of it.

THUS circumſtanced, how are we to conduct? How is it poſſible to ſteer clear from blame? It may not be. But if we cannot eſcape reproaches, we may avoid deſerving them.

WHILE we exerciſe every precaution to keep our good actions from any ſuch ſpots or defects as thoſe who watch for our halting may wiſh to ſpy in them; we ſhould, alſo, more eſpecially, beware leſt we give any reaſonable perſons juſt cauſe to cenſure or condemn us. While we are careful not to furniſh our *enemies* with any pretence which might juſtify their criminations, we ſhould prudently refrain from every thing which would needleſsly diſpleaſe our *friends*.

THE rule we have been illuſtrating concerns ſocieties, no leſs than ſingle perſons: ſocieties of an order, in particular, who are

more expoſed to obſervation, and whoſe reputation is of more ſpecial importance to themſelves and to the public.

AT the preſent day when every thing is ſuſpected which is not fully known; when the very circumſtance of myſteries in chriſtianity is made an excuſe for infidelity; when all antient eſtabliſhments are become objects of jealouſy; and the very beſt things in the world are either neglected or contemned; who, or what, ſhall be certain of exemption from "the ſtrife of tongues?" and how can we be ſurprized that the inſtitution of *FREE MASONRY* has met with ſecret and open enemies; that the ignorant miſtake, and the prejudiced defame it?

CONVINCED as you are, brethren, of the purity of your principles, conſcious of having the warmeſt wiſhes for the benefit of mankind, and of exerting yourſelves in the cauſe of charity and virtue; to meet with calumny inſtead of commendation, and reproaches inſtead of thanks, is a mortifying diſappointment. Hitherto you have patiently born the inſults and the invectives with which the order

has been unjuſtly loaded; hoping "by well doing to put to ſilence the ignorance of fooliſh men." But the "accuſers of the brethren" have brought forward new accuſations, and attempted to render ſuſpicious your principles, your intentions, and your conduct. To let theſe criminations circulate unanſwered, unrefuted, would ill become you. The noble ſpirit of conſcious innocence riſes indignant. And you delegate *me*, your humble advocate, this day, to plead your cauſe, to vindicate your tenets, and to refute the cavils and expoſe the abſurdity and injuſtice of the charges brought againſt our order. I undertake it; regretting only that it will not be in my power to do juſtice to the ſubject, or to your expectations; but hope that my frankneſs and ſincerity will in ſome meaſure compenſate for any deficiences in the execution.

THE *MORAL GOOD of Free Maſonry is evil ſpoken of.* How unjuſtly will be evident from the ſtatement I will now give you of its tenets on this ſubject.

"To have *faith* and *hope* in GOD, the ſupreme architect, and *charity* towards *MAN*, the

maſter-workmanſhip of his hands," is among its firſt injunctions.* This is the *key-ſtone* of the arch, on which every other bears; which unites all to itſelf, and cements the ſeveral parts into one ſolid, ſtrong, and beautiful whole. But, as every one is accountable only to the DEITY for his religious principles, and, as Maſons are collected from various countries where they have been educated under different forms and eſtabliſhments, only thoſe great eſſentials and leading truths are *inſiſted* on in which all men agree; conteſts about modes of faith are forbidden in the lodge; and each one is left to his own conſcience. At the ſame time it is well known that in all chriſtianized countries Maſons have proved the warm friends, admirers, and advocates of the GOSPEL. But their adverſaries have taken exception at this liberality of ſentiment and conduct, and have charged the inſtitution with demoralizing principles. Becauſe Maſons were neither bigots nor enthuſiaſts, they have inferred that they muſt be libertines and atheiſts.

* See the BOOK OF CONSTITUTIONS, publiſhed by the Grand Lodge of Maſſachuſetts, part 1. chap. 1. § 1. "*Of* GOD *and* RELIGION."

"To be guided by *temperance* in our perſonal habits; to have *fortitude* to reſiſt temptations and to check improper deſires; to let *prudence* be the ruler of our actions, and *juſtice* inſtruct us to render to every one his due;" is another of the moral leſſons of Free Maſonry. There can be nothing, ſurely, exceptionable in this. But the warm and frequent inculcations of charity, brotherly-love, and general benevolence, are evil ſpoken of by thoſe who are diſpoſed to find fault. They ridicule them as "wire-drawn diſſertations on the ſocial duties;" informing us that "all declamations on univerſal philanthropy are dangerous:"* and thus the *SOCIAL GOOD of Free Maſonry is evil ſpoken of.* But what then will be ſaid of Chriſtianity, for teaching the ſame doctrine of loving our neighbor as ourſelves; which extends this charity ſo as even to include *enemies* in the ſphere of its beneficence; and which denies the participation of its affections to none? A pious divine hath remarked, that, "Philanthropy owes much of its perfection to Revelation, which has enlarged its limits,

* See Mr. ROBISON's book about conſpiracies, &c. page 17, and 345.

extended its views, defined its degrees, and increaſed its objects. Human benevolence is heightened and finiſhed to the laſt degree and in the utmoſt extent in the comprehenſive ſcheme of chriſtian charity."*

BESIDES; the univerſal benevolence which Maſonry inſpires is ſo far from being inconſiſtent with the indulgence of the private affections and the obſervance of the leſſer charities, that theſe are the very materials of which it is compoſed. "The top of the climax of affection cannot be reached without advancing through each intermediate ſtep; nor is it poſſible to remain at the top, without reſting on the ladder by which we have aſcended."

BECAUSE maſons are ſtiled *free*, and becauſe in the lodge they ſtand upon a *level*, an imputation is brought againſt them as favoring the modern notions of "Liberty and Equality."† Now, the *freedom* which we profeſs is perfectly conſiſtent with order, with ſubordination, and with allegiance. And as to

* BIDLAKE's ſermons, vol. 1. p. 37, and more largely p. 194.

† See "*La voile retiré, par* M. LE FRANC."

the *equality* we cultivate, it is only that voluntary and temporary condeſcenſion of ſuperiors to inferiors which takes place during the meeting of the lodge; where it is conſidered as eſſential to unanimity and promotive of brotherly love.* When the members depart to mix again with the world, each man reſumes his proper place in ſociety, and retains that honor and reſpect to which he is entitled by his ſtation, his talents, or his virtues. Perhaps this cannot be better expreſſed than in the words of our conſtitutions :† "You are to ſalute each other in a courteous manner, as you will be inſtructed, calling each other brother; freely giving mutual inſtruction, as ſhall be thought expedient, without encroaching upon each other, or derogating from that reſpect which is due to a brother were he not a maſon: for though all maſons are, as brethren, upon a level, yet maſonry diveſts no man of the honors due to him before, or that may become due after,

* "Love ſubſiſts only by mutual kindneſſes and compliances: its baſis is that principle of *equality* which ought ever in ſome degree to reign between man and man, however unequal be their condition in life." DR. ENFIELD'S *ſermons*, vol. 2, p. 17.

† Chap. iv.

he was made a Maſon. On the contrary, it increaſes reſpect, teaching us to add to all his other honors, thoſe which as Maſons we cheerfully pay to an eminent brother; diſtinguiſhing him above all of his rank and ſtation, and ſerving him readily according to our ability."

How ſtrangely perverſe muſt that judgment be, which infers from ſuch premiſes that the inſtitution has an unfavorable aſpect upon ſociety, as a levelling ſyſtem, deſtructive of the grades and diſtinctions of civil life, and fatal to the very exiſtence of government and order!!

This leads me to obſerve, in the laſt place, that, *the* POLITICAL GOOD *of Free Maſonry is, alſo, evil ſpoken of.*

In vain is it proved that the primary and eſſential laws and regulations of the Fraternity, require of the members allegiance and ſubmiſſion to the government of the country in which they live; and forbid, in the moſt poſitive and ſolemn manner, their engaging in any plots, conſpiracies, or cabals.* In vain

* See the book of Conſtitutions, chap. 1. Sect. 2. "*Of* Government *and the* Civil Magiſtrate."

is it proved that in all ages and countries the Free Maſons have been found to be good and peaceable citizens, the friends of order and public tranquillity. Prejudice rejects all evidence, and is deaf to every plea. Bribery and corruption ſuborn falſe witneſſes againſt the inſtitution. Miniſterial jealouſy commences the proſecution, and a ſtate penſion pays the fees.*

NAY, the Free Maſons are taxed with the plans and enormities of a German club, with which they had no connection and no acquaintance: and whoſe principles and practices are diametrically oppoſite to theirs, and acknowledged to be ſo even by their moſt zealous oppoſer.†

THUS, my hearers, have I briefly enumerated the popular prejudices of the preſent day againſt Free Maſonry. I need not attempt a

* "See ſcribblers to the charge by *intereſt* led,
The fierce North-Briton thundering at their head,
Pour forth invectives, deaf to candor's call,
And, injur'd by one alien, rail at all!"

CHURCHILL.

† See the various paſſages in Mr. Robiſon's work in which he makes an abatement in favor of *the Engliſh Maſons*: by which he ingeniouſly contrives, while criminating *the whole*, to exculpate *a part*.

formal confutation. It muſt be apparent to every candid examiner that they are illiberal and unjuſt. Time and experience will ſhew that they are ſo; correct the miſtakes that are now entertained, and eſtabliſh the credit of the inſtitution. Its pretenſions will appear to be well founded. Its tendency to ſocial improvement, to moral virtue, and to political tranquillity, will be ſeen and acknowledged. And it will emerge brighter and fairer from the cloud with which ignorance and prejudice ſeek to envelop and obſcure it.

In the mean time, my brethren, as the world will have ſomething to ſay of us, it much concerns us for our own ſakes and for the inſtitution's ſake that the report ſhould be in our favor. For this purpoſe let us purſue the good that is eſſential to the order and which it is eminently calculated to produce.

And let me recommend to the brethren, at whoſe requeſt I ſtand here, that diſcreet behavior as men and as maſons which ſhall ſilence the tongue of reproach, remove the ſuſpicions of prejudice, and ſmooth the frown

of contempt; which ſhall not only ſecure their good from being evil ſpoken of, but gain it the trueſt praiſe.

MAY the lodge this day conſtituted maintain a high credit in the increaſing liſts of Maſonry! May its benevolent and peaceful influence diffuſe joy and gladneſs over theſe plains, made memorable by the maſſacre of thoſe who fell *victims of tyranny*, but MARTYRS TO LIBERTY! From the ſhuddering recollection of that horrid ſcene, let us turn to the happy contraſt this day preſents. *Here* are no inſtruments of deſtruction; no clangor of battle; no groans of ſlaughter; no garments rolled in blood: only the emblems of love and the train of peace. A little band of brothers celebrate as a feſtival of joy the day which *conſtitutes* them a regular ſociety, and *conſecrates* their plans and purpoſes of charity, ſocial virtue, and happineſs. May theſe plans and purpoſes produce the moſt beneficial effects; evince the good of maſonry, redeem its credit with the prejudiced, and eſtabliſh it with the candid! And may the ſociety, in every part of the world, be influential in dif-

fusing the light of *wisdom*, aiding the *strength* of reason, and displaying the *beauty* of virtue; in lessening the aggregate of human misery and vice, and in extending the bounties of charity and the blessings of peace!

DISCOURSE IX.

ANSWER TO SOME POPULAR OBJECTIONS TO

FREE MASONRY.

DISCOURSE IX.

DELIVERED AT THE CONSECRATION OF *ST. PAUL'S LODGE* IN GROTON, AUGUST 9, 1797.

EXODUS, XVI. 15.

"*AND WHEN THE CHILDREN OF ISRAEL SAW IT THEY SAID ONE TO ANOTHER, IT IS MANNA, FOR THEY WIST NOT WHAT IT WAS. AND MOSES SAID UNTO THEM, THIS IS THE BREAD WHICH THE LORD HATH GIVEN YOU TO EAT.*"

THE children of Iſrael, in their travels through the deſerts of Arabia towards the land of Canaan, murmured againſt Moſes and againſt the Lord becauſe the ſcanty ſtores they brought from Egypt were nearly exhauſted, and they were ignorant of the means for a new recruit. In particular they wanted *bread.* They were gratified by a miraculous providential ſupply. Bread was

granted them, BREAD FROM HEAVEN! myſterious in its origin and character, but highly agreeable in its reliſh, ſalutary in its nature and nutritive in its qualities.

THERE are circumſtances, connected with its beſtowment and reception, deſerving our particular notice; and the ſubject will lead to ſome reflections applicable to the ſociety on whoſe account we aſſemble. With this view I propoſe the following method.

1. To conſider what notice was taken by the Iſraelites of the proviſion and refreſhment, divinely furniſhed them;

2. SHEW what it really was; and

3. APPLY the ſubject to the preſent occaſion, by inquiring what is ſaid of *Free Maſonry* by thoſe who know not what it is, and by deſcribing its real nature and character.

WE are, *firſt* then to *conſider what notice was taken by the Iſraelites of the proviſion and refreſhment furniſhed them by a ſpecial divine providence in the deſerts of Arabia.*

No ſooner did they ſee it than they cried out one to another "*it is manna, it is manna*, for

they knew not what it was." Whether this was an exclamation of ſurprize, a queſtion of curioſity, or an expreſſion of contempt, we ſhall not decide. Critics and commentators ſeem at a loſs how to underſtand it. One ſays it is *this* and another *that*, for they know not what it is.* However, it is plain enough that *manna*, let it mean what it will, was not the proper definition nor deſcription of the admirable proviſion.† And ſo Moſes informed them by telling them, "this is the bread which the Lord hath given you to eat." Notwithſtanding, they perſiſted in giving their own opinion of it, though they were unacquainted both with its name and nature.‡

* Vide POLI. ſynops. criticorum, in loc.

† The derivation of the word *manna* is variouſly given by learned men. PELLO JUDÆUS and JOSEPHUS make it to ſignify *what is this?* and ſo do the LXX. and R. SOLOMON, R. MENACHEM, and others. Accordingly it is thus tranſlated in MATTHEW's, the GENEVA, and DOWAY verſions. It is ſo rendered, alſo, by the celebrated Dr. GEDDES. But COVERDALE renders it "*this is man's;*" our tranſlation "*it is manna,*" and others, "*it is a portion.*" The declaration that "they knew not what it was," and the reply of MOSES, would lead one to ſuppoſe that the phraſe before was a *queſtion*. Our only ſurprize is that it ſhould afterwards paſs into a deſcriptive *name*. Thus *we* uſe a very vulgar phraſe in ſpeaking of ſomething of which we have forgotten the name, and ſay "*the what do you call it.*"

‡ Compare Deut. viii. 3. where Moſes expreſsly aſſerts *their entire ignorance of it*.

What a ſtrange contradiction! But not ſtranger than all are likely to fall into who pretend to decide upon matters which they do not underſtand. "They ſaid one to another it is manna;" and *manna* it has been called ever ſince. It is no eaſy matter to alter names. When people misjudge at firſt, it is very difficult to rectify their opinion. Ignorance is blind and perverſe; prejudice is poſitive and obſtinate. What is miſconceived and miſapplied ſeldom afterwards retrieves its real eſtimation. Men are apt to judge at large, reflect at random and condemn at a venture; without waiting for a patient examination or ſatisfactory evidence. Now, nothing can be more contrary both to equity and ſound reaſon than ſuch precipitate judgments. Thoſe who build opinions upon conjectures muſt often be in the wrong. They may make groſs blunders, and do great injuſtice. The apoſtle Jude gives ſuch a rebuke: "Theſe, ſays he, ſpeak evil of the things they know not." It has been the practice of vulgar ignorance to abuſe what it could not comprehend; and to aſſert that there muſt be

faults, where it had not the ſagacity to diſcover excellence.*

II. BUT I proceed to *inquire what this wonderful proviſion really was, about which they were ſo ignorant.*

THAT there ſhould no doubt remain in the minds of thoſe to whom it was ſent, Moſes informed them that it was *the bread which the Lord had given them to eat.* In like manner David calls it "the corn of heaven," and "angels' food."† The Scripture deſcribes particularly its appearance and properties, and mentions its coming down with the dew; alike the gift of refreſhment from above. And it retains ſtill its fame in the Eaſt, being called "celeſtial ſweetmeat."‡

* "Trifles light as air," often tried in the balance and found wanting, ſink as deeply in unfurniſhed minds, and make as much impreſſion there, as difficulties of a weightier nature; like feathers deſcending in a void with a force and velocity equal to that of much more ſubſtantial and maſſy bodies."

SEED.

† Pſal. lxxviii. 24, 25. See alſo its true name in *Nehemiah* ix. 15.

‡ "Les orientaux appellent la manne qui tomba aux Hebreux dans le Deſert, la Dragée ou Confiture de la Toute Puiſſance, ce que les Arabes ſignifient par Haluat al Kodrat, et les Turçs par Kodret Kalvaſi." HERBELOT, *biblioth. Orientale.* The Greeks called it *aromeli, aerial honey.* ATHEN. l. II, and DIOS. *lib.* 2, *cap.* 101.

Nor can there be any propriety in denying to the gift its real character and intrinſic value, becauſe its appearance was not prepoſſeſſing. It is ſufficient that *its origin was divine, and its uſes excellent.* If this could not recommend it, we may expect that the beſt things and richeſt bleſſings will be treated with neglect or ſpurned with contempt.

THAT *it poſſeſſed remarkably palatable and nutritive qualities* is evident both from the divine deſign of its beſtowment, and from its uſe. The author of the book of Wiſdom ſays that it ſo accommodated itſelf to every one's taſte as to prove agreeable to all. His words are, "thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labor; able to content every man's delight, and agreeing to every taſte. For thy ſuſtenance declared thy ſweetneſs unto thy children, and, ſerving to the appetite of the eater, tempered itſelf to every man's liking."*

FROM modern ſamples of this ſubſtance, as it is gathered in the Eaſt, we perceive that it

* Wiſdom xvi. 20, 21.

has the appearance of condenſed honey, and a taſte of agreeable ſweetneſs. A late celebrated traveller into Arabia ſays, "it is uſed now as ſugar in ſeveral diſhes; it is nouriſhing, and when newly gathered has no purgative qualities."* Its medicinal effects are probably occaſioned by its being left ſome time; in conſequence of which it ferments in a degree, becomes candied, and loſes its reliſhing taſte and nutritive properties. To the Iſraelites, who were obliged to conſume, each day, their given portion, it afforded an agreeable, nouriſhing, wholeſome repaſt; and was their principal aliment during a period of forty years. Though liable to corruption, it did not become bad unleſs improperly uſed or unlawfully abuſed.† And the beſt things are perverted and debaſed by ill uſage.

It is alſo worthy of remark that *it had moral tendencies*. It was granted in daily

* Niebuhr, v. 2. p. 362 *of the tranſlation*, and Father Pinolo, deſcribing that of California which falls as is ſuppoſed with the dew, ſays, that, without the whiteneſs of refined ſugar, it has all its ſweetneſs.

† Exod. xvi. 20.

ſhowers, that they might be kept in a continual thankful dependence upon divine providence. It was in ſuch ſmall grains, and was ſo ſcattered, that they were obliged early and ſeaſonably to begin their work of collecting it, or they would fail of a ſupply. Thus were they taught *induſtry*; and learned that their own endeavors were to be united to the aſſiſtance and to co-operate with the grace of God. And a double portion on the laſt day of the week, and its non-appearance on the ſabbath, gave them a very ſtriking intimation that the inſtitution of a day of actual reſt from labor was to be religiouſly and devoutly obſerved.

The manner too in which it was diſtributed was admirably calculated to excite and encourage a ſpirit of *liberality* and *generoſity*, a willingneſs to impart to thoſe whoſe induſtry had been leſs ſucceſsful, or who were unable to gather for themſelves: for in meaſuring their reſpective gatherings before they went to their tents, thoſe who had collected a greater quantity than ſufficed for their immediate need or uſe freely gave the overplus to thoſe who had not enough. "So that he

who gathered much had nothing over, and he that gathered little had no lack." In this ſenſe the words are underſtood by the Apoſtle. 2 Cor. viii. 14, 15. who uſes the paſſage as an apt illuſtration of his moſt excellent argument for that happy *equality*, in the diſtribution of the good things of this life, which our mutual relation to each other and particular exigencies may require; that he who abounds ſhould willingly impart of his ſuperfluity, ſo that he who is deſtitute may obtain a competent ſupply.

It would be eaſy to point out the very ſtriking reſemblance which FREE MASONRY bears to the *moral qualities and purpoſes* here enumerated; but it is too obvious to need a more particular reference. I ſhall, therefore, go on to make one more remark, in which the analogy is alſo apparent.

After all, *there were ſome things in the nature of this heavenly proviſion which could not eaſily be accounted for.* Where it was *prepared*, and how it was *made*, they could not tell. There they were in the dark. Why the ſame ſubſtance which melted and evaporated in the heat of the ſun when it was left expoſ-

ed in the field, ſhould, only upon being brought into the tent, become of ſo condenſed a conſiſtence that it might be beaten to powder in a mortar or ground in a mill, and baked in an oven,* was beyond their comprehenſion. And why it ſhould be endued with ſuch a religious reference to the obſervation of the ſabbath that none fell on that day, and a double quantity the day before, was a circumſtance that excited their ſurpriſe. Surpriſe ſometimes degenerates into ſtupidity. Oftener than once they deſpiſed and loathed this miraculous and delicious proviſion.

Such is the pride of the human underſtanding that it has no great opinion of that which it cannot fully comprehend. Whatever has any thing of myſtery in it is very likely to be ſlighted. Though it poſſeſs all the characters of excellence, and all the recommendations of utility, yet if it elude inveſtigation and have ſome ſecret qualities "paſt finding out," doubts will be immediately entertained whether it be "worthy of all acceptation;" and opinions propagated tending

* Numb. xi. 9.

to leſſen its character and deny its importance. This was the caſe with regard to the heavenly refreſhment furniſhed in the wilderneſs to the Iſraelites. They valued it not becauſe they lacked "the onions, the leeks, and garlicks of Egypt." Hear their diſcontented ſneers! "But now our ſoul is dried away; there is nothing at all, beſides this manna, before our eyes."* A like ſpirit of diſapprobation and rejection the ſame nation diſcovered of GOD's moſt precious gift. They murmured at JESUS becauſe he ſaid, "your fathers did eat manna in the wilderneſs and are dead. I am that bread of life which cometh down from Heaven, of which if a man eat he ſhall live forever."† They rejected the Meſſiah before they adverted to the divine authority of his credentials. This, and the former circumſtance with which it was compared, could be only from PREJUDICE: for prejudice is a judgment formed before hand without examination. How unreaſonable and unjuſt muſt ſuch a judg-

* Numb. xvi. 6.

† John vi. 42. 51.

ment be !* And how great a bar to all after information ! For, if the mind be warped by prepoſſeſſions, free inquiry into the merits of a cauſe is prevented. Prejudice reſtrains all candid interpretations of motives or principles. It diſcolors every object ; or repreſents it in a falſe light. It leads to a deciſion equally ungenerous and unfair ; for it often preſumes to conſider the moſt ſlight and frivolous circumſtances as ſatisfactory materials for confident aſſertion and deciſive ſentence. It is the immediate and copious ſource of evil ſurmiſes and unkind ſuſpicions. It gives riſe to a caviling cenſorioufneſs, mean inſinuations, and ſarcaſtic ſneers.— Wherever there is a ſecret bias of mind previouſly formed, it will catch readily at every little incident and appearance to increaſe its own propenſion : and turn every current of obſervation into its own corrupt channel. It perverts and miſrepreſents the very beſt things : turns honor into diſgrace, merit into miſchief, chriſtianity into ſuperſtition, and virtue into vice.

* " Qui ſtatuit aliquid, parte inaudita altera,
Æquum licet ſtatuerit, haud æquus erit."
Seneca in Medea.

CAUTIONED and inſtructed by our ſubject, and the remarks which it has ſuggeſted, let us not, MY HEARERS, form our opinion either of perſons or things too haſtily; and never proceed upon ſurmiſes and precarious conjectures. There is danger in making up a precipitate judgment. Haſty concluſions are the chief cauſe of all our miſtakes and errors. Let us not forget to examine before we judge; and to underſtand before we decide. To ridicule things we never took pains to inquire into, would be unfair. To condemn practices, the grounds and foundation of which we never examined and know nothing about, would be unjuſt and cruel. A diſcreet perſon will avoid being preremptory in his remarks, and decline hazarding an opinion upon that of which he is either totally ignorant, or but partially informed. He follows the prudent counſel of the antient wiſe man; "blame not before thou haſt examined the truth. Underſtand firſt, and then rebuke. Anſwer not before thou haſt heard the cauſe; and ſtrive not in a matter that concerneth thee not." "He that anſwereth a matter before he heareth it, it is

folly and ſhame unto him." Upon the ſame principle of equity is that maxim in common law, "every man is preſumed to be innocent till he is proved to be guilty." No one is to be arraigned without evidence, nor condemned before he has made his plea of defence. Verdict is never paſſed upon a cauſe unheard.

It is a good rule in all doubtful matters to ſuſpend our opinion, at leaſt till poſitive proof is obtained on which to found it. Until we have fully aſcertained the real ſtate of the caſe, let us always be willing to put the faireſt conſtruction it will admit; and even to hope the beſt of a thing where appearances are againſt it. Where *doubt* heſitates, let *candor* prompt; and where *juſtice* balances, let *mercy* prevail. Even where we find ourſelves obliged to blame the principles of a certain ſect or party, let us not be ſo uncharitable as to confound all its adherents and followers under one general indiſcriminate cenſure. Eſpecially let us not charge them with ſuch conſequences of their tenets as they diſavow.

Lastly: where we know but in part, and ſee but in part, we will have the mod-

eſty not to preſume to decide upon the whole. Carefully will we avoid all prejudice, and all aſperity of opinion. We will be kind and liberal both in ſentiment and conduct; encourage in ourſelves and approve in others whatever tends to promote the intereſts of mankind and contribute to the refreſhment of life; and will humbly hope by the exerciſe of amiable diſpoſitions and beneficent actions towards each other, ſanctified and perfected by piety towards GOD, to become prepared for that glorious ſociety on high, where we ſhall be permitted to eat of the HIDDEN MANNA, and honored alſo with the poſſeſſion of the WHITE STONE in which is the new and myſterious name written which no man knoweth ſaving he that receiveth it.*

I HAVE dwelt the longer upon this part of the ſubject becauſe from *prejudice*, as well as from *ignorance*, ariſe moſt of the objections againſt FREE MASONRY, and all the miſrepreſentations of its principles and practices.† As

* Revelations ii. 17.

† "Of all ſocieties, antient or modern, the moſt worthy and reſpectable is the order of Free Maſons, which ſociety has been rendered very famous and ſpread themſelves with inconceivable

the origin of ſuch diſlike to our inſtitution is ſo well known, it might be deemed paying too great reſpect to its cavils to take any notice of them at all. In general it is beſt to deſpiſe the invectives of calumny and ſmile at the impotence of malice; to diſdain taking any notice of groundleſs ſurmiſes; and not to give ourſelves the trouble of liſtening to the queries of the ignorant, or of confuting the opinions of the prejudiced and captious. But leſt it ſhould be thought that we are deſirous of evading an anſwer from an inability to vindicate, we ſhall now condeſcend, as was propoſed,

III. To *inquire what is ſaid of* FREE MASONRY *by thoſe who "know not what it is."*

THE opinion of the initiated is well known. They all unite in commending the ſociety with a warmth that borders upon enthuſiaſm. They diſcover an attachment to it, at which *ignorance* wonders and *prejudice* ſneers.

celerity into every corner of the world where arts and learning have found a name. But their worth has alſo raiſed them up many enemies, who are the leſs to be pardoned, as the only motive of their intemperate rancor is their IGNORANCE." See the *Apology for the* Free Maſons, *occaſioned by their perſecution in the Canton of Berne. Tranſlated from the French.* Frankfort, 1748. 12mo.

ONE of the moſt frequent objections urged againſt FREE MASONRY, is "*the profound ſecrecy obſerved upon certain parts of the inſtitution.*" It is queried how it is conſiſtent with thoſe principles of good will we profeſs, to conceal any thing from the world. We anſwer, that the principles and privileges of the inſtitution are open to all ſuch as are qualified to receive them: but of theſe qualifications we muſt reſerve the power of judging for ourſelves.* To the wiſe and virtuous the arcana of the craft, under proper ſanctions, are freely communicated. But to reveal them to the ignorant and vicious, would be proſtituting their purpoſe and profaning their ſanctity. To divulge them in common, would be to annihilate the ſociety: becauſe they are its diſtinguiſhing features, the characteriſtics of the order, and the means of its preſervation.

* "Φυσικῶν τινωι οἶμαι ἀνδρων και θεολογων, πρός μεν τοὶς βεβήλοις τὰς ἐγκατεσπαρμένας τουτοις ἐπινοιας μη παραγυμνούντων, αλλ' ἐν ἔιδει μυθου προκατηχούντων. Τοίς δὲ εποπτικωτεροις καὶ ανακτόρων εντὸς, τη πυρφόρω των ὀντων λαμπαδι, Φανώτερον τελούντων. Τυτό τι και ημιν, ἐνμενια μεν εἶη των ειρημενων, τα μυσικώτερα δε "αρρήτω σιγη τέλιμησθω."

HELIODORUS, *Æthiop. lib. iv.* p. 424. *edit.* 1619.

Without them, therefore, it could not ſubſiſt. Beſides, were all men acquainted with them, without regard to ſelection or deſert, *the peculiar obligation to good offices* ariſing from the inſtitution would revert back to the general duty of all mankind, and be ſubject to all thoſe deductions it now meets with in the world at large, and againſt which it is our endeavor to guard.

HOWEVER, to have ſecrets is not peculiar to FREE MASONRY. Every trade, every art, and every occupation, has its ſecrets, not to be communicated but to ſuch as have become proficients in the ſcience connected with them, nor then but with proper caution and reſtriction; and often times under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater ſecurity, and patents for their encouragement. Nay every government, every ſtateſman, and every individual, has ſecrets, which are concealed with prudent care, and confided only in the truſty and true.

WE only claim a like indulgence; "that of conducting ourſelves by our own rules, and of admitting to a participation of our ſecrets and privileges ſuch as chooſe to apply for them upon our own terms. So far from wiſhing to deprive any one of the light we enjoy, we ſincerely wiſh all the race of men were qualified to receive it; and if ſo, our doors ſhall never be ſhut againſt them, but our lodge, our hearts and ſouls, ſhall be open to their reception."*

NOTHING more ſurely, need be ſaid in apology for the myſtery and concealment FREE MASONS profeſs. I will proceed to another objection allied to the foregoing, which *ignorance* alſo has furniſed and *prejudice* propagated.

IT is pretented that "*all who are initiated muſt ſwear to conceal certain ſecrets before they are communicated to them, or they have it in their power to examine their nature and tendency: and that this practice is unlawful.*" There would be ſome force in this objection were the obli-

* Rev. J. Mc CONOCHIE's ſermon before the Fraternity at Penrith, 1796. p. 24.

gation in itſelf immoral, or the communications and requirements incompatible with the great laws of religion or civil ſociety: the very reverſe of which is the caſe.

WHAT the ignorant call "the oath" is ſimply an obligation, covenant, and promiſe, exacted previouſly to the divulging of the ſpecialties of the order, and our means of recognizing each other; that they ſhall be kept from the knowledge of the world, leſt their original intent ſhould be thwarted and their benevolent purport prevented. Now pray what harm is there in this? Do you not all, when you have any thing of a private nature which you are willing to confide in a particular friend *before you tell him what it is*, demand a ſolemn promiſe of ſecrecy? And, is there not the utmoſt propriety in knowing whether your friend is determined to conceal your ſecret *before* you preſume to reveal it? Your anſwer confutes your cavil.

IT is further urged againſt FREE MASONS that "*Their ſociety is not founded on univerſal benevolence, becauſe they oblige themſelves to be kindeſt and moſt generous to their own members.*"

That our firſt and choiceſt ſervices are paid to our brethren, is true; but then we think it would be the greateſt injuſtice if it were otherwiſe. Certainly a difference ought to be made between thoſe who have a claim upon our aſſiſtance and charity, and thoſe who have not. As our benevolence can reach only a few of the infinite number that need comfort and ſupport, ſome diſcrimination is neceſſary: and what more proper than to give a preference to thoſe who are allied to us by the ſtrict bands of brotherhood and affection? So the apoſtle exhorts the chriſtians to do good as they have opportunity to all men; but enjoins their ſpecial and diſtinguiſhing regards to ſuch as are of the houſehold of faith.*

YET though we give a decided preference to ſuch as have been tried, and proved, and found to be worthy; and have, in conſequence, been made members of the maſonic family; we are known to profeſs and practiſe charity unconfined and liberality unlimited, and to comprehend in the wide circle of our benevolence the whole human race.

* Galat. vi. 10.

It is, alſo, frequently argued againſt FREE MASONRY that "*ſome of thoſe who belong to it are intemperate, profligate, and vicious.*" But nothing can be more unfair or unjuſt than to depreciate or condemn any inſtitution, good in itſelf, on account of the faults of thoſe who pretend to adhere to it. The abuſe of a thing is no valid objection to its inherent goodneſs. Worthleſs characters are to be found, occaſionally, in the very beſt inſtitutions upon earth. "If the unworthineſs of a profeſſor caſts a reflection upon the profeſſion, it may be infered, by parity of reaſon, that the miſconduct of a chriſtian is an argument againſt chriſtianity. But this, is a concluſion which, I preſume, no man will allow; and yet it is no more than what *he* muſt ſubſcribe who is ſo unreaſonable as to inſiſt on the other."* Nor is it any evidence that civil laws and political inſtitutions are hurtful or unſerviceable becauſe there are corrupt citizens and diſorderly members of a community.

The fact is, the beſt things may be abuſed. The *bread of heaven* grew corrupt when uſed

* See the excellent ſermon of the Rev. Brother BROCKWELL, preached at Boſton, 1749.

indiſcreetly. The common bleſſings of life are turned into curſes if miſapplied.

WHEN you ſee baſe and unworthy men among the FREE MASONS, depend upon it, the fault is not in the inſtitution, but in themſelves. They have deviated from the principles of the craft. They have counteracted their profeſſion, and are as bad maſons as men.

THE greateſt precautions are uſed to prevent the admiſſion of unworthy characters. If from want of proper information, or from too charitable conſtructions, ſuch are introduced, we deeply regret the miſtake, and uſe every proper method to remedy the evil.

NOR do we pretend to ſay that thoſe only in whom we were deceived bring diſcredit on the inſtitution. There may be in maſonry, as there has been in chriſtianity, a falling away, or a fading in the once famed goodneſs of many of its members.* Some there are who have been admitted with the beſt proofs of a good, a faithful, and a well ſub-

* Rev. J. INWOOD's ſerm. at Dartford, G. B. 1796.

ſtantiated character. Their name was beauty, and their actions praiſe. Their families were happy, their neighborhood ſatisfied, and the community honored, by their virtues and their worth: and maſonry itſelf boaſted the uprightneſs, conſtancy, and integrity with which they were diſtinguiſhed. But now, alas! all, perhaps, have reaſon to lament, "that the fine gold is become dim, and the moſt pure gold changed."

Such defection, you muſt be ſenſible, are not unfrequent in all ſocieties: for, in this fallen world, ſocieties are formed of men; and men are fallible, imperfect, frail. But whether ſuch diſaſters, ſuch apoſtacy, ſhould reaſonbly diſgrace the inſtitution, or be thought proofs of its immprality, judge ye: but "judge righteous judgment."

We do not heſitate to appeal to the world in juſtification of the purity of our moral ſyſtem. Our *conſtitutions* are well known. We have ſubmitted them freely to general inveſtigation. We ſolemnly avouch them as the principles by which we are governed, the

foundation on which we build, and the rules by which we work. We challenge the moſt ſevere critic, the moſt preciſe moraliſt, the moſt perfect chriſtian, to point out any thing in them inconſiſtent with good manners, fair morals, or pure religion. We feel aſſured that every one who will take pains to conſult the book muſt be convinced that the inſtitution is friendly to the beſt intereſts of mankind, well calculated to meliorate the diſpoſition and improve the character, and to adorn its faithful adherents with every natural, ſocial and moral virtue.

IV. THIS remark leads me to ſhew as I propoſed, in the laſt place, *what* FREE MASONRY *really is.*

IT is *a moral order* of enlightened men, founded on a ſublime, rational, and manly PIETY, and pure and active VIRTUE; with the praiſe-worthy deſign of recalling to our remembrance the moſt intereſting truths in the midſt of the moſt ſociable and innocent pleaſures,* and of promoting, without oſten-

* ——" miſcuit utile dulci,
——delectando, pariterque monendo." *Horace.*

tation, or hope of reward, the moſt diffuſive BENEVOLENCE, the moſt generous and extenſive PHILANTHROPY, and the moſt warm and affectionate BROTHERLY LOVE. The members are united together by particular obligations, and acquainted by certain *ſigns* and *tokens* preſerved with inviolable ſecrecy, from remoteſt ages. Theſe were originally adopted in order to diſtinguiſh one another with eaſe and certainty from the reſt of the world; that impoſtors might not intrude upon their confidence and brotherly affection, nor intercept the fruits of their beneficence. They become *an univerſal language*, which, "notwithſtanding the confuſion of foreign tongues, and the forbidding alienation of cuſtom, draws from the heart of a ſtranger the acknowledgment of a brother, with all its attendant endearments."

THE *decorations* and *ſymbols* of the craft which are thoſe of a very common and uſeful art,* and the *phraſeology*, which is borrowed from its higher orders, ſerve to characterize an inſtitution which might juſtly claim more noble devices; and at the ſame

* ARCHITECTURE.

time are uſed either as emblems or indications of the ſimpleſt and moſt important MORAL TRUTHS.

IT collects men of all nations and opinions into one amiable and permanent aſſociation, and binds them by new and irrefragable obligations to the diſcharge of every relative and moral duty: and thus becomes the moſt effectual ſupport and brighteſt ornament of ſocial life, and opens a wider channel for the current of benevolent affections, and a new ſource to human happineſs.

ITS laws are REASON, and EQUITY; its *principles*, BENEVOLENCE, and LOVE; and its *religion*, PURITY and TRUTH. Its *intention* is PEACE ON EARTH; and its *diſpoſition*, GOOD WILL TOWARDS MEN.

"I THINK (ſays a fine writer*) we are warranted in concluding that a ſociety thus conſtituted, and which may be rendered ſo admirable an engine of improvement, far from meriting any reproachful or contumelious treatment, deſerves highly of the

* Rev. Dr. MILNE, Grand Chaplain, in a ſermon before the Grand Lodge of England, 1788.

community; and that the ridicule and affected contempt which it has ſometimes experienced can proceed only from ignorance or from arrogance; from thoſe, in fine, whoſe oppoſition does it honor, whoſe cenſure is panegyric, and praiſe would be cenſure."

ASSUREDLY then, my hearers, you will with me congratulate the members of ST. PAUL'S lodge on the agreeable event of this day.

RIGHT WORSHIPFUL MASTER, WORSHIPFUL WARDENS, RESPECTED OFFICERS, AND BELOVED BRETHREN.

ACCEPT my affectionate ſalutations; accept the felicitations of all the friends of maſonry. We are pleaſed with your harmony and zeal, and rejoice in your eſtabliſhment and proſperity. Your ſucceſs is connected with the beſt intereſts of humanity. May the ſocial virtues you cultivate and the heart-felt pleaſures you experience in the lodge, be your companions through life! Their mild influence, their benignant ſpirit, will animate

every ſcene of duty, alleviate every corroſion of care, heighten every ſenſation of joy, and in the hour of diſſolution ſhed divine tranſport on your ſouls.

LET *all my brethren preſent* be willing I ſhould remind them that in vain do we attempt the vindication of our moſt excellent ſociety, or the commendatory deſcription of its purpoſes and requirements, if our conduct contradict our profeſſion. Let us then be cautious to avoid all thoſe impropriettes and vices which might tarniſh the luſtre of our jewels, or diminiſh the credit of the craft. Maſonry will riſe to the zenith of its glory if our lives do juſtice to its noble principles, and the world ſee that our actions hold an uniform and entire correſpondence with the incomparable tenets we profeſs. Thus we ſhall "obtain a good report of them that are without:" "and thoſe who ſpeak evil of us will be aſhamed, ſeeing they falſely accuſe our good converſation" and miſrepreſent our generous purpoſe. "For ſo is the will of GOD that with well doing ye may put to ſilence the ignorance of fooliſh men."

REMEMBER that we are THE ASSOCIATED FRIENDS OF HUMANITY; that our ſacred union embraces in its philanthropy the amities of the goſpel; and that charity in its kindeſt exerciſe and largeſt extent is our diſtinguiſhing characteriſtic. Others wear the warmth of ſummer in their face, and the coldneſs of winter in their heart; but a Maſon's *diſpoſition* ſhould be mild as the breeze, open as the air, and genial as the ſun; cheering and bleſſing all around him: and his *deeds* pleaſant as the clear ſhining after the rain; and refreſhing, as the dewy cloud in a harveſt day.*

MAY *the aſſembly at large* be convinced that prejudices againſt FREE MASONRY are ill founded, and that the Society is worthy of high encouragement and warm commendation.

FINALLY; let us all pray that the privileges of equal right may be widely extended, and all men become *free:* that wars and contentions may be forever terminated: that peace and happineſs may be the uninterrupted enjoyment of all mankind: and to GOD aſcend the univerſal, united, unceaſing aſcription of love and joy and praiſe!

* Iſaiah xviii. 4.

DISCOURSE X.

EXAMINATION OF THE MODERN PREJUDICES AGAINST

FREE-MASONRY.

DISCOURSE X.

DELIVERED AT THE CONSECRATION OF *KING DAVID'S LODGE*, IN TAUNTON, AUGUST 28, 1799.

ROMANS x. 3.

WE BE SLANDEROUSLY REPORTED, AND SOME AFFIRM THAT WE SAY, LET US DO EVIL THAT GOOD MAY COME.

WHEN partiality is ſo buſily endeavoring to render ſuſpicious the beſt actions, and prejudice ſo artful in throwing out inſinuations to the diſadvantage of the worthieſt characters, who can expect to eſcape "the ſtrife of tongues?" Eſpecially as the ignorant and the evil minded are ever ready to adopt the ſurmiſe, however improbable; and to give currency to the imputation, however unjuſt.

EVEN our bleſſed Lord, the holy and immaculate Jeſus, "was deſpiſed and rejected of men." Not all the wonderful works that diſtinguiſhed his miniſtry, not the divinity of his preaching, the diſintereſtedneſs of his conduct, nor the ſanctity of his morals, could ſecure him from the oppoſition of party and the rage of malignity. He forewarned his diſciples of a ſimilar treatment; and told them that they muſt expect to meet with unkind uſage, bitter reproach, and violent perſecution, as well as he.* Accordingly "in every city they had trial of cruel mockings, and ſcourgings, yea moreover of bonds, and impriſonments, and tortures.† They were "a ſect every where ſpoken againſt." The apoſtles were reproached as being peſtilent, factious, turbulent, and ſeditious fellows.‡ They were not only accuſed of conſpiring againſt the government of their nation and the peace of the world;‖ but alſo, of aiming to overthrow the religious eſtabliſhment of their own country, and of all others.§

* Matth. x. 24—26. † Heb. xi. 36. ‡ Acts xxiv. 5, 6.

‖ Acts xvii. 6. § Acts vi. 13, 14. xviii. 13.

Not only were there imputed to them *practices* that were dangerous, but *principles* that were unjuſt. So St. Paul intimates, in the paſſage ſelected as a text, that there were thoſe who charged him and his fellow laborers in the propagation of the goſpel, with holding tenets that he deteſted. He ſays no more in confutation of the vile imputation than that thoſe who profeſs and practiſe upon ſuch a principle deſerve and will receive the higheſt condemnation: but to attribute to him and his aſſociates ſuch a motive, was a falſe and inſidious charge.

THUS we ſee that the beſt men and the worthieſt conduct may be miſrepreſented and ſlanderouſly reported: and that the pureſt purpoſes and the nobleſt exertions in behalf of virtue, humanity, and peace, have been ſtigmatized by ſome, and oppoſed by others.

THE moſt unfair and diſingenuous, need I add the moſt ſucceſsful mode of attack, is to inſinuate that the deſign, however plauſible, is miſchievous; or, that the *end*, however

commendable, is effected by *means* reprehensible and unjuſt.

THE baſe and vile doctrine of "doing evil that good may come," or, in other words, that "the end juſtifies the means," has alſo been alledged againſt the *FREE MASONS*. Or, rather, it is expreſsly aſſerted of the *Jeſuits* and *Illuminees** by authors who deſignedly implicate and involve our ſociety with thoſe corrupt aſſociations: declaring it to be formed upon the ſame plan, founded on the ſame principles, and furthering the ſame deſigns.† To be ſure they make ſome reſerves and abatements in favor of Free Maſonry; but ſtill aſſert it to be the fatal ſource to which all theſe bitter and deſtructive ſtreams are to be traced.‡

* See *Abbe* BARRUEL's *hiſtory of Jacobiniſm*, v. 3. *New York edition*, p. 61, 93, and 189. *Profeſſor* ROBISON, *Proofs of a conſpiracy againſt the Religions and Governments of Europe, carried on in the ſecret meetings of* Free Maſons, Illuminati, &c."

† BARRUEL, vol. 3, p. 12, *note*, 91, 136, &c. *Profeſſor* ROBISON, *Philadelphia edit.* p. 83, 42, 72, 75, 342, &c.

‡ BARRUEL, vol. 3. p. 11, 38, 41, 52, 87, 152, &c. *Profeſſor* ROBISON, p. 15, 165, 343, &c. *M. Le* FRANC, "*la voile retiree.*"

I doubt not, *my brethren*, but it will ſtrike your minds with ſurpriſe and aſtoniſhment, not unmixed with indignation and horror, to be informed that our venerable and antient Fraternity is implicated with the infidels, atheiſts, and diſorganizers of the preſent day in a charge of no leſs atrocity, than a premeditated deſign, a long preconcerted plan, to deſtroy the religion of Chriſt, to ſubvert every eſtabliſhed government upon earth, and to overthrow every ſyſtem of civil ſociety which the virtuous ingenuity of man has been able to invent, with a view to improve and ſecure the happineſs of the world !*

* *The Abbe* BARRUEL has this aſſertion : " Irreligion and unqualified Liberty and Equality are the genuine and original ſecrets of Free Maſonry, and the ultimatum of a regular progreſs through all its degrees." And *Profeſſor* ROBISON declares, that " the Maſon Lodges in France were the hot-beds, where the ſeeds were ſown and tenderly reared of all the pernicious doctrines which ſoon after choaked every moral or religious cultivation, and have made the Society worſe than a waſte, have made it a noiſome marſh of human corruption, filled with every rank and poiſonous weed." And again ; " Germany has experienced the ſame gradual progreſs from Religion to Atheiſm, from decency to diſſoluteneſs, and from loyalty to rebellion, which has had its courſe in France. And I muſt now add, that this progreſs has been effected in the ſame manner, and by the ſame means ; and that one of the chief means of ſeduction has been the Lodges of Free Maſons."

Looking into yourſelves, my brethren, and feeling conſcious of the purity of your own intentions; referring, too, to the principles of our antient and hitherto reſpected inſtitution you are at a loſs even to conjecture the motive for fabricating an allegation ſo unfounded, and bringing forward an imputation ſo undeſerved and ſo unjuſt.

By artful inſinuations, forced conſtructions, and palpable miſrepreſentations, modern alarmiſts have aſcribed to the Free-Maſons *principles* which they hold in deteſtation, *motives* to which they are ſtrangers, and *actions* of which they were not authors. They blend them with ſocieties to which they have no affinity; mere *political clubs* whoſe intentions and purſuits are diametrically oppoſite to our's, and altogether inconſiſtent both with our rules and diſpoſitions.

For thoſe exceſſes, thoſe moral and political evils which have of late not only ſpread war and confuſion, and every evil work through the kingdoms of Europe, but

endangered the ſecurity and peace of the world: the advocate for Free Maſonry has no apology to offer. He contends only that they are not the fruits of his ſyſtem, and cannot with any truth or juſtice be aſcribed to it: but muſt be attributed ſolely to the corrupt ſchemes and wicked devices of thoſe deſigning and bad men who were their *real* authors or abettors.

It is poſſible that the artful and daring heads of "the antichriſtian, the antimonarchical, and the antiſocial conſpiracy," about whom ſo much has been written and ſaid, may have aſſumed the name of Maſons and profeſſed to ſhelter their ſecret meetings for plots and cabals under the pretence of holding a lodge. But, God forbid! that the innocent ſhould be confounded with the guilty, or that Free Maſonry ſhould be accountable for projects or condemned for practices which it could never countenance. Long and deeply ſhall we have to regret that the opinion which the public had entertained of a peaceable and undeſigning ſociety ſhould be thus abuſed. But the candid

obſerver will do us the juſtice to acknowledge that the harmleſs fold are not accountable for the mean duplicity, the baſe deſigns, or the bloody ravages of the wolves in ſheep's clothing.*

THE viſionary fancies which modern philoſophiſts† may have annexed to Free Maſonry, the abſurd and extravagant errors they have attempted to father upon it, are foreign and illegitimate. We diſavow and diſown them. They bring diſcredit upon thoſe who would incorporate ſuch vanities with our ſyſtem: but they debaſe not the purity of our original conſtitution. They can be urged only to ſhew the arts and wickedneſs of intriguing men; and impeach

* "It is ſufficiently in proof that the founders of different conſpiracies, aware of the ſecrecy permitted to the proceedings of the fraternity of Maſons, have aſſumed that character, and availed themſelves of the credit given to that inſtitution, in order to render unſuſpected the tendency, and undetected the progreſs of their own abominable machinations. From what we have heard and read, we are perſuaded, that the fundamental principles and general practices of Free Maſonry are as oppoſite to thoſe of the Illuminees, of the Propaganda, or of any other ſect in hoſtility to good order and government, as light to darkneſs, or good to evil."
LONDON REVIEW, Aug. 1797.

† The Martiniſts, Eclectics, Caglioſtros, &c.

not the natural tendency of an eſtabliſhment, whoſe every precept, form, and ceremony, inculcates virtue, aſſiſts order, and diſpoſes to peace. And no one ſuppoſes it an argument againſt CHRISTIANITY, or that impeaches its *divinity*, that the corruptions of popery or the ſcandals of mahometaniſm have been engrafted upon it: nor is it a reproach to its *truth*, that falſe profeſſors and falſe doctrines have abuſed the ſanction of its name. Such impoſtures were predicted by the higheſt authority; and, while they have faded away, the permanency of that ſublime and rational ſyſtem has been a ſtrong proof of its divine origin and ſuperior excellence. And we are aſſured that genuine *FREE MASONRY* will long ſurvive the imitations of impoſture and the attacks of miſrepreſentation.

WE cannot too often repeat, that, while our inſtitution is known to require a firm belief in the exiſtence, a devout reverence for the character, and a cheerful obedience to the laws of the SUPREME ARCHITECT OF THE UNIVERSE, THE ETERNAL GOD;

while it is evidently built upon, and venerates THE HOLY SCRIPTURES;* that conſtruction muſt be a forced one, indeed, which imputes to it principles and plans of irreligious tendency! If it were an immoral or antichriſtian aſſociation, how happens it that ſo many of the clergy are not only members, but zealouſly attached to it; not only its apologiſts, but its patrons? For myſelf, I declare that ſuch is my high reverence for CHRISTIANITY, and my devotedneſs to its cauſe, that, did I believe *FREE MASONRY*, as it is known and cultivated among us, and as I have been acquainted with it, had a tendency to weaken or deſtroy the faith of the goſpel, I would openly and immediately renounce the order, and ſpurn with indignation its badges and its bonds!†

* See the Book of Conſtitutions, Chapter I. Section I. *of* GOD *and* religion.

† "I have had the honor (ſaid the Rev. CHARLES BROCKWELL) of being a member of this antient and honorable ſociety many years, have ſuſtained many of its offices, and can, and do aver in this *ſacred place*, and before *the* GRAND ARCHITECT *of the world*, that I never could obſerve ought therein, but what was juſtifiable and commendable according to the ſtricteſt rules of ſociety; this being founded on the precepts of the goſpel, the doing the will of GOD, and the ſubduing the paſſions, and highly conducing to

It is equally incredible to ſuppoſe it calculated to effect any change of *political* opinion, much leſs to promote a revolution in any *government* under which it may be permitted to operate. For one of the moſt poſitive injunctions impoſed on a candidate for our order, and, one of the admonitions moſt frequently repeated in our aſſemblies, is "to fulfil all civil duties in the moſt diſtinguiſhed manner and from the pureſt motives." This, it is well known, is among our moſt poſitive and binding regulations;

every ſacred and ſocial virtue. But, not to inſiſt on my own experience, the very *antiquity* of our conſtitutions furniſhes a ſufficient ground to confute all gainſayers. For no combination of wicked men, for a wicked purpoſe, ever laſted long. The want of virtue, on which mutual truſt and confidence is founded, ſoon divides and breaks them to pieces. Nor would men of unqueſtionable wiſdom, known integrity, ſtrict honor, undoubted veracity and good ſenſe, (though they might be trepanned into a fooliſh or ridiculous ſociety, which could pretend to nothing valuable,) ever continue in it, or contribute towards ſupporting and propagating it to poſterity." *Serm. before the* Grand Lodge *at* Boſton, 1750, *page* 16.

It were eaſy to quote other teſtimonies. Were not this note already too lengthy, I would have added *that* of the Rev. CHARLES LESLIE; a man eminent for his piety, and famous for his maſterly writings in defence of Chriſtianity againſt the Deiſts, &c. but muſt refer to his diſcourſe entitled "A vindication of Maſonry and its excellency demonſtrated:" delivered before the Lodge of Vernon Kilwinning.

yet it ſeems as if our anceſtors, fearful of not ſufficiently guarding the fraternity againſt the poſſibility of being ſuſpected of diſloyalty, had judged it neceſſary, in their general laws, poſitively to prohibit the uttering of a ſingle ſentence in our meetings on any political ſubject whatever. In the "*antient charges collected from old records*" is the following: "No private piques or quarrels muſt be brought within the door of the lodge, far leſs any quarrels about religion, or nations, or ſtate policy: being of all nations, tongues, kindreds, and languages, we are reſolved againſt all politics, as what never yet conduced to the welfare of the lodge, nor ever will." Again; "as political affairs have occaſioned diſcord amongſt the neareſt relations and moſt intimate friends, Maſons are enjoined never to ſpeak of, or diſcuſs them in the lodge."

How far Free Maſonry interferes with the affairs of government will be beſt aſcertained by one or two extracts from the book of conſtitutions. Such an appeal "to the law and to the teſtimony" is the more neceſſary, becauſe this has lately become a ſubject of

ſerious alarm; and becauſe our inſtitutes and rules, orders and ceremonies, though printed and publiſhed, are ſeldom conſulted but by the brethren. Others *do* not read them from indifference; our enemies *will* not, from contempt; or elſe they fear to bring their aſſertions to this light, leſt they ſhould be reproved, or confuted. This volume, curious for its articles of remote antiquity, and intereſting for its inſtructive documents, contains the following principles: "Whoever would be a true Maſon is to know, that, by the privileges of his order, his obligations as a ſubject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are ſet over him where he reſides, or works. Nor can a real craftſman ever be concerned in conſpiracies againſt the ſtate, or be diſreſpectful to the magiſtrate; becauſe the welfare of his country is his moſt happy object."* No man can be inveſted with the

* Conſtitutions, chap. 1. ſect. 2. *of* government *and the* civil magiſtrate.

office of maſter of a lodge until he has ſignified his aſſent to thoſe charges and regulations which point out the duty of that ſtation, and promiſe to ſubmit and ſupport them, "as maſters have done in all ages." Among other particulars are theſe: "You agree to be a peaceable ſubject, and cheerfully to conform to the laws of the country in which you reſide." "You promiſe not to be concerned in plots or conſpiracies againſt government; but patiently to ſubmit to the deciſions of the ſupreme legiſlature." "You agree to pay a proper reſpect to the civil magiſtrate; to work diligently, live in credit, and act honorably with all men."* Laſtly, every candidate, upon admiſſion, is thus charged; "In the ſtate you are to be a quiet and peaceable ſubject. You are never to countenance diſloyalty or rebellion; but yield yourſelf, and encourage in others, a cheerful conformity to the government under which you live."†

* Conſtitutions, Part II. *Ceremony of conſtituting and conſecrating a lodge, inſtalling the officers, &c.* page 84.

† Conſtitutions, Part III. *Charge at initiating into the firſt degree,* page 126.

How ſtrange is it, my hearers, that an inſtitution, thus guarded and fenced againſt political diſobedience, ſhould be ſuſpected of being "the hot-bed of ſedition!" Or that any one ſhould think of imputing to men bound by theſe ties, governed by theſe laws, and under theſe reſtrictions, "plans of diſorganization and rebellion!" Do theſe principles lead to conſpiracy? Are they not diametrically oppoſite to all diſaffection towards "the powers that be; whether it be to the king as ſupreme, or unto governors?" Do they not more reſemble the good old loyal doctrine of *paſſive obedience and non-reſiſtance?** We bluſh for the ignorance, and wonder at the perverſity of thoſe who

* An aged and orthodox divine, in a ſermon at the conſecration of a lodge at Ramſgate in Kent, Sept. 3, 1798, makes this ſolemn proteſtation; "As an advocate both zealous and determined, as an advocate for this order, from the ſtrongeſt conviction of its excellency, both in politics and patriotiſm; I ſcruple not to challenge our bittereſt reviler to fix upon one ſingle Maſon who dare affirm that in any of our tranſactions, whether public or private, there is a ſingle trait either ſentimental or practical, in all our maſonic order which bears not even the very enthuſiaſm of loyalty." INWOOD, p. 266.

declare that they "view the brotherhood as a hoard of conſpirators, who have long waited only for the baleful genius of a Weiſhaupt to launch out into all the crimes of a revolution."*

THAT an inſtitution which is founded on love to GOD and love to *man;* whoſe glory is to reward in its members thoſe peaceful virtues which are moſt friendly to their own internal tranquillity, and moſt beneficent and happy to the world; which declares and repeats to all its candidates and in all its lodges, that it can never countenance any thing contrary to *MORALS*, *RELIGION*, or *THE STATE*; which expects and requires the higheſt reverence to the SUPREME BEING, obedience to rulers, reſpect to ſuperiors, kindneſs to equals, and condeſcenſion to inferiors; I ſay, that ſuch an inſtitution ſhould be declared, or even ſuſpected to militate with religion, peace, and ſocial order, is matter of aſtoniſhment. It muſt require the prejudices of an ex-jeſuit to draw ſo ſtrange an inference from ſuch

* BARRUEL, *vol. 4th, of the 2d. Engliſh edition.* p. 162.

oppoſing premiſes ; or the faculty of Scotch ſecond light to ſee things thus awry.*

ARE not Maſons, as well as other men, members of civil ſociety ; equally intereſted in preſerving its order and peace ? Do they not owe their perſonal and their aſſociate ſecurity to the laws ; their protection to the magiſtrate ? What poſſible inducement could they have for endangering that ſecurity, or forfeiting that protection ?

WHATEVER interferes with the proſperity of any nation, perſuaſion, or individual, forms no part of the maſonic theme. While the real Maſon acts within his ſphere he is a friend to every government which affords him protection ; and particularly attached to that country wherein he firſt drew breath.

* " Nor leſs avails this optic ſleight,
And Scottiſh gift of *ſecond ſight* :
Which ſees not only all that was,
But much that never came to paſs.
And optics ſharp it needs, I ween,
To ſee what is not to be ſeen."

TRUMBULL'S *M'Fingal.*

That is the centre of his circle; the point where his affections are warmeſt. His *philanthropy* is by no means incompatible with *patriotiſm*; and when he ſpeaks of being *free*, and of ſtanding *on a level* with his brethren, he advances no ſentiment in militancy with ſocial or political grades and dignities. He admits, and is familiar with, the principle of due ſubordination. He finds its expediency in his own inſtitution; and he knows it eſſential to good government and order in the community. "To be *free* is one of the characteriſtics of his profeſſion; but it is that ſteady freedom which prudence feels and wiſdom dictates:" a freedom which reaſon honors and virtue ſanctions: a freedom from the dominion of paſſion and the ſlavery of vice.

Appeal we to fact, to the hiſtory of all nations; and we ſhall find that Free Maſons have always been peaceable and orderly members of ſociety.* Submiſſive, even under governments the moſt intolerant and

* See "*An apology for the* Free and Accepted Maſons, *occaſioned*

oppreſſive, they ſilently cultivated their benevolent plan, and ſecured it confidence and protection by exhibiting in their conduct its mild, pacific, and charitable tendencies. They excited no factious reſiſtance to eſtabliſhed authorities, conſpired in no turbulent and ſeditious ſchemes, exaggerated no grievances, nor even joined in the clamors of popular diſcontent. Making it a rule never to ſpeak evil of dignities, nor interfere with the claims of lawful authority, they, at all times and in all places, ſupported the character and obtained the praiſe of liege ſubjects, and good citizens.

RECUR we to the American hiſtory. Were Price, Oxnard, Tomlinſon, Gridley, leaders in rebellion? Was Warren a ſeditious

by the perſecution of them in the Canton of Berne." *Printed at Francfort*, 1748. 12mo.

And "*An impartial examination of the act of the* aſſociate Synod *at* Stirling:" *by the Rev.* CHARLES LESLIE.

In a late Britiſh publication is the following obſervation: "Were there even no other teſtimony in favor of Free Maſonry, the public would not be eaſily perſuaded to look upon *that* to be big with ſecret miſchief, which is openly eſpouſed by *Earl* MOIRA."

Public Characters, of 1798 and 1799, vol. 1, p. 24.

perſon ? Or does Waſhington countenance conſpiracy againſt government ? Are not the members of the fraternity known ? Are they ſuch as are generally thought to harbor inimical deſigns againſt the civil or eccleſiaſtical eſtabliſhment ? Are the lodges principally compoſed of, or governed by, men ſuſpected of diſorganizing projects or demoralizing views ? You will unite in anſwering No ! Scarcely an individual can be found in our order who can be thought to favor ſuch principles.

But enough, ſurely has been ſaid to convince every candid and unprejudiced mind that the members of the antient Fraternity of Free and Accepted Maſons are incapable of a deſign ſo baſe and villanous as " a conſpiracy againſt religion, government, and ſocial order."

And we, *my brethren*, know, and it is our boaſt, that a profound veneration for the chriſtian verity ; and a dignified reſpect for the government and a patriotic zeal for the

welfare of our country, are among our ſacred duties and our deareſt intereſts. In this character and conduct may we ſtill be known and reſpected; continuing to "walk by the ſame rule, and to mind the ſame thing."

THE officers and members of *King David's Lodge*, this day to be inſtalled and conſecrated, will permit me, ere I retire, to congratulate their eſtabliſhment, and tender them my beſt wiſhes.

WHILE your attachment to Free Maſonry and zeal in its cauſe demand the approbation of all its friends, may your lives and virtues confute the ſlanderous reports of all its enemies.

MAY your lodge be beautiful as the temple, peaceful as its ark, and ſacred as its moſt holy place! May your oblations of *piety* and *praiſe* be grateful as the incenſe, your *love* warm as its flame, and your *charity* diffuſive as its fragrance! May your *hearts* be pure as the altar, and your *whole conduct* acceptable as the offering! May the approbation of

Heaven be your encouragement; and may that benignant Being, "who ſeeth in ſecret, reward you openly!"

Finally: May we all be accepted of GOD; workmen that need not to be aſhamed, rightly diſcharging the duties of life. May we abhor that which is evil, and cleave to that which is good; approving ourſelves to every man's conſcience in the ſight of God: and be continually making approaches to that ſtate where the credit of virtue is eſtabliſhed and ſecure, and its ſatisfactions perfect and eternal!

DISCOURSE XI.

ON THE BEST WAY OF DEFENDING

FREE-MASONRY.

DISCOURSE XI.

1 PETER, ii. 15, 16.

—"WITH WELL DOING YE MAY PUT TO SILENCE THE IGNORANCE OF FOOLISH MEN. AS FREE, AND NOT USING YOUR LIBERTY FOR A CLOAK OF MALICIOUSNESS, BUT AS THE SERVANTS OF GOD."

I SHALL uſe theſe words, my brethren, as the motto to a diſcourſe, wherein I propoſe, after adverting to the injuſtice of thoſe imputations which are brought forward againſt Free Maſonry, briefly to conſider the way in which we can beſt preſerve it from miſrepreſentations, and beſt defend it againſt cenſures.

WHILST we feel our minds enlarged by its diſcoveries, our hearts expanded by its charities, and our ſatisfactions increaſed by

its influence, we cannot grow indifferent to its intereſts, nor hear the reproaches repeated againſt it with the coldneſs of unconcerned auditors, without emotion and without reply. With honeſt zeal we come forward; not to conteſt the ſubject in "a war of words;" not to diſcuſs, but to demonſtrate; not to defend opinions againſt thoſe whom no reaſons will ſatisfy and no arguments convince; but to vindicate our principles by referring to their *effects* on our temper and our conduct.

Modesty, which retires from obſervation; diffidence, which always entertains an humble opinion of its own merit, and avoids oſtentation as it does cenſure; have hitherto reſtrained us from ſuch a plea: but our enemies impel us to this iſſue.

1. Free Masonry, you know, is, at the preſent day, viewed in an unfavorable light: and we are conſidered by ſome as covenanting on principles and aſſociated for purpoſes deſtructive of civil ſubordination, and tending to diſſoluteneſs and infidelity; to the

diſavowal of all that is venerable in virtue or ſacred in religion. In vain have we repeatedly unfolded our ſentiments to public examination, in the moſt honeſt, ingenuous, and explicit manner. Our proteſtations are diſregarded: and while every paltry pamphlet or paragraph written in oppoſition to us is eagerly read and implicitly believed; what *we* publiſh, particularly the *BOOK OF CONSTITUTIONS*, which contains our *laws* and *ceremonies*, is never inquired after, never conſulted.

My brethren, our inexorable accuſers arraign us at the tribunal of the public, to defend ourſelves, not againſt what they *know*, but what they *ſuſpect*; to anſwer, not for what they have *experienced*, but what they *fear*. This is taking us at great diſadvantage: and the unfairneſs, as well as injuſtice, of ſuch an allegation, will excuſe our paſſing it by in ſilent contempt. We challenge them to point out the inſtances in which we have appeared the advocates or the abettors of immorality or rebellion! We ſubmit our actions to their prying inveſtigation; hoping,

beſure, ſome allowance for the frailties and imperfections incident to humanity; arrogating to ourſelves no immaculate purity nor indefectible virtue; but neither needing nor aſking apology for any thing that is peculiar to us as *MASONS*.

ASSURED that whatever follies or imprudencies may have injured our credit as *men*, and that whatever vices have wounded our character as *chriſtians*, it never juſtified the former nor allowed the latter, let us exculpate our inſtitution; and frankly declare that our errors and crimes are from another ſource, the weakneſs and depravity of human nature, the incitements to evil and the corruptions of the world, to which all alike are expoſed.

A DISTINCTION muſt be made between what is attributive to Free Maſonry, and what is not; between what is within its influence, and what is beyond its ſphere. For though we may ſafely declare that it is impracticable to aſcend into theſe regions without improvement of the heart and enlargement of the underſtanding, and without carrying along with

us into the world we are obliged to act in, ſomething to purify our conduct and meliorate our condition: yet we do not pretend that Free Maſonry was inſtituted for the expreſs purpoſes of teaching morals. And though all its rites, ceremonies and charges, imply the neceſſity and expreſs the importance of piety and virtue, and with impreſſive ſolemnity inculcate their obſervance; yet it never profeſſed to be a ſubſtitute for natural or revealed religion, nor to preſcribe the faith, regulate the conſcience, or control the judgment of any. It has enough liberality to allow each man to be "free," but ſo much reſtraint as to prevent him from uſing his liberty for "a cloak of licentiouſneſs."

We are the more particular in making this diſcrimination, becauſe ſome late writers have ſuggeſted that Maſonry profeſſes to ſuperſede all religions, and to introduce a moral code of its own in their ſtead.

2. Many are ſo uncharitable as to lay the blame of every thing erroneous in the

The greateſt characters in the world have laid aſide their dignities, and put themſelves on a level with us. Not that I would have it imagined that Free Maſonry can derive any authenticity or importance from the celebrity of thoſe who belong to the ſociety: it being rather calculated to confer reſpectability, than neceſſitated to borrow it. Yet, when we find in every period of its hiſtory ſome of the firſt rate characters in every eſtimable reſpect, belonging to it and glorying in it, the concluſion cannot be conſidered extremely arrogant, that the inſtitution has ſome real excellence; at leaſt, that it is not ſo "frivolous" or "dangerous" a combination as ſome would fain repreſent it. It is not to be ſuppoſed that the great, the wiſe, and the good, of all ages, would have given it their decided ſupport, had they found it containing any intrinſic principles repugnant to the intereſts of ſociety, or hoſtile to their religious principles. Would they not, rather, have been the firſt to have proclaimed the evil of its tendency, and to have avowed their condemnation of its ſpirit and deſign?

SUFFER me now, in concluſion, my brethren, briefly to point out what I conſider the beſt, I might ſay the only effectual method of vindicating the principles and re-eſtabliſhing the credit of the order.

To remove the veil which miſinformation and prejudice have thrown over the eyes of our enemies, it remains for us to convince them by our lives of the truth of our declarations; and to let our conduct be a letter of recommendation, "ſeen and read of all men."

THIS is a kind of conviction which muſt at length prevail over the moſt obſtinate and unyielding prepoſſeſſions.

A GOOD life is an unanſwerable refutation of every charge.

BY a life and converſation regulated by wiſdom and ſanctioned by virtue; by diſcharging every duty with integrity and fidelity; and by exerciſing to all around us every friendly and tender office of charity; we

shall demonstratively prove that our institution does not train us up in demoralizing principles; and that they are either ignorant or foolish men who have said that it did.

By piety towards God and faith in the Lord Jesus Christ; by a veneration for the *gospel*, an exemplary obedience to its precepts, and a regular observance of its institutions; we shall get clear of the charge of being "Antichristian Conspirators."

Lastly: By our zeal for the interests of our country; by maintaining, supporting, and defending its civil and religious rights and liberties; by paying all due allegiance, honor, and submission to its magistrates, supreme and subordinate; by leading peaceable lives in all godliness and honesty; and by endeavoring to promote harmony and good will, condescension and subordination among all orders of men; we shall put to silence the opprobrious allegations of those who strive to prejudice the public against Free Masonry by insinuating that it is "the

hot-bed of ſedition," and fraught with purpoſes for the ſubverſion of all government and rule, all thrones, principalities and powers.

THUS, my brethren,

" We'll diſſipate each dark and threatening cloud
That prejudice and calumny can raiſe,
By radiant probity of heart and life,
And perſevering deeds of love and peace."

DEFENDED and illuſtrated by an edifying example, Free Maſonry will yet triumph in its influence, and be reſpected in its effects.

WHILE we evince in *practice* thoſe principles we profeſs in *theory*, our inſtitution will " have a good report of all men, and of the truth itſelf ;" and thoſe who " ſpeak evil of us as evil doers, will be aſhamed," ſeeing they falſely accuſe and miſrepreſent us.

REGULATED by the precepts of *wiſdom*, ſupported by the *ſtrength* of virtue, and adorned with the *beauty* of beneficence, our actions will eſcape cenſure, if they meet not praiſe. If we live within compaſs, act upon

the ſquare, ſubdue the paſſions, keep a tongue of good report, maintain truth and practiſe charity; we ſhall not only diſplay the principles, but honor the cauſe we have eſpouſed. Such an exemplification of its tendencies, will do more to wipe away the unfavorable impreſſions which any have received againſt the inſtitution, and will more effectually conciliate their eſteem of it, than all the reaſoning of labored argument, or all the eloquence of verbal panegyric.

THEN, as we honor our profeſſion, our profeſſion will be an honor to us.

REMEMBER, brethren, that the intereſts of Free Maſonry are in your hands. Be careful then, not to blend with it your weakneſſes, nor to ſtain it with your vices. Conſider how much the world expects of you; and how unwilling to make you any abatements. Conſider with what dignity, fidelity, and reſpectability you ought to ſupport the character you bear: and render the name of *Free Maſon* illuſtrious, as deſignating worth and virtue of ſuperior ſtamp.

It is highly incumbent on you to "walk in wiſdom towards them that are without;" doing nothing that ſhould render your principles ſuſpicious, or diſgrace your inſtitution in their eyes, nothing that ſhould give them new occaſion of diſlike, or increaſe their former prejudices. For, "be aſſured that, if in your conduct you forget that you are *men*; the world, with its uſual ſeverity will remember that you are *Maſons*."

While ambitious of obtaining the favorable opinion of men, let us not be regardleſs of the honor that cometh from God. *His* approbation will make us ample amends for all we may ſuffer from *their* evil ſurmiſings and unjuſt reproaches. Let us, therefore, ſeek to pleaſe God rather than *men*. Remembering that we are his ſervants; let us be fervent in ſpirit, ſerving him with fidelity, conſtancy, and zeal. Let the ſenſe of his adorable preſence never, for a moment, be eſtranged from our minds. May all our conduct be ſtrictly and invariably directed by his will and word. May we "walk worthy of the Lord unto all

pleaſing :" and " when a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him."

To CONCLUDE :

If, Brethren, we have any true love for Maſonry ; if we have at heart the honor and the intereſt of this moſt antient and venerable inſtitution ; we ſhall be careful, not only to rule and govern our faith, but to ſquare our actions by the holy word of God : and, while with each other we literally walk upon the level, may we keep within due bounds with all mankind. Thus ſhall we merit and obtain the reputation, not only of " good men and true," but of wiſe and ſkilful, Free and accepted Maſons.* And when he who is " the firſt born among many brethren," ſhall again appear " to be glorified in his ſaints and admired in all them that believe," may he pronounce our commendation and deſignate our reward by this declaration, " theſe ſhall walk with me in white, for they are worthy !"

* *Bro.* Benjamin Green's *Oration before the* Philanthropic Lodge, *June* 24, 1797, page 22.

DISCOURSE XII.

VALEDICTORY.

DISCOURSE XII.

On resigning the Office of *CHAPLAIN* to the GRAND LODGE of MASSACHUSETTS, December 27, 1799.

As the time has now arrived, my brethren, when I am to retire from the office with which I have for ſeveral years been honored, and ſhall not again addreſs you in public; I am deſirous of leaving with you, now, my laſt counſels and my beſt wiſhes.

As *Chaplain to the* GRAND LODGE, I have been repeatedly called upon, both to lead the devotional exerciſes, and to perform the preceptive duties on public conſecrations and feſtivals. During the courſe of this ſervice I have endeavored, to the beſt of my abilities, to illuſtrate the genius and to vindicate the principles of our inſtitution; and, while inculcating upon the members a regard to its duties, to impreſs the community at large

with a favorable opinion of its deſign and tendency. And you have not only liſtened to my inſtructions with attention, but have expreſſed, in the moſt flattering terms, your acknowledgment of my fidelity and your approbation of my zeal. To have acquitted myſelf, in any degree, to your ſatisfaction, in my addreſſes to you, and in my public vindication of the Fraternity, is a circumſtance upon which I ſhall reflect with grateful ſenſibility ſo long as I live.

DESIROUS of improving the intereſt I have obtained in your regards for the purpoſe of animating you to a ſpirit and conduct becoming the antient and honorable inſtitution to which you belong, I beg your attention to a few parting counſels upon ſeveral topics of great importance to your credit and your happineſs as *MASONS*.

WITH this view I have, according to clerical cuſtom, ſelected a text for my diſcourſe from the ſacred ſcriptures. As pertinent to my ſituation and my deſign, I ſhall make uſe of that paſſage inſerted in the

2 COR. XIII. 11.

FINALLY, BRETHREN, FAREWELL. BE PERFECT. BE OF GOOD COMFORT. BE OF ONE MIND. LIVE IN PEACE; AND THE GOD *OF LOVE AND PEACE SHALL BE WITH YOU.*

THIS is the affectionate farewell which the Apoſtle Paul took of his chriſtian friends at Corinth. Its import is this: May all joy and happineſs ever attend you! That this may be the caſe, make it your care to amend whatever is amiſs among you, and riſe to the greateſt perfection in virtue. Support and help one another in affliction: and may you be yourſelves comforted with thoſe ſtrong conſolations which true chriſtianity ſuggeſts. Cultivate for each other an endeared attachment, and retain an intire unanimity. And let me urge it upon you that ye be peaceable in your demeanor, and charitable in your ſentiments; for then the GOD of love and peace will graciouſly own and bleſs you, and be your preſent helper and everlaſting portion.

IN like terms, and with like cordiality, would I apply this pathetic counſel to *you*,

my most valued friends, and echo these pious wishes on your behalf. But, as your *christian duties* are inculcated on other occasions, there is no propriety in my dwelling particularly on them *now*; I shall confine myself principally to those that are *masonic*.

In the knowledge and observance of these also, Brethren, BE PERFECT.

1. To be thoroughly instructed in the *lectures*, well acquainted with the *ceremonies*, and complete in the *degrees* of FREE MASONRY, is the ambition of all. But by this very inclination, laudable as it undoubtedly is, some are prompted to a more rapid progress through its *forms* than is consistent with a clear and adequate comprehension of its *principles*. Hence they gain but a superficial, or at best only a theoretical and speculative knowledge of its sublime arcana: and, not applying to *practice* its symbols and its rules, they do not live in its influence nor exhibit its effects. They mistake the process for the result; and rest in the *means*, without attaining the *end*.

MASONRY is an art of great compaſs and extent. A knowledge of its myſteries is not attained at once, but by degrees. By much inſtruction and aſſiduous application, advances are made. Every ſtep is progreſſive, and opens new light and information. "According to the progreſs we make we limit or extend our inquiries; and, in proportion to our capacity, we attain to a leſs or a greater degree of perfection."*

HE who knows the names and underſtands the application of the various tools and implements of the craft, is, to be ſure, thereby thoroughly furniſhed to every good work; but he, only, who uſes and applies them to intellectual, moral, and ſocial edification, is the workman that needeth not to be aſhamed.

THEREFORE, in exhorting you to be *perfect in* MASONRY, I intend, not merely that you ſhould be expert in the lectures, or eager to riſe through its degrees; but that

* PRESTON.

you ſhould enter into the ſpirit of its ſolemn rites, and learn the full import of its intereſting ſymbols; that you ſhould be perfect in the knowledge and in the application of its principles, in the poſſeſſion of the virtues it expects, and in the diſcharge of the duties it enjoins.

2. MOREOVER, my brethren, BE OF GOOD COMFORT.

THERE are, indeed, many troubles in the lot of humanity; and you, like others, are expoſed to them. But be not diſmayed. BY our excellent inſtitution you are furniſhed with preventives or remedies againſt moſt of them, and with ſupports and ſolace under all. You have a retreat, over which the changes of the world have not the leaſt power. They reach not its peaceful receſſes: they intrude not on its ſacred quiet. Your cares, perplexities, and misfortunes, follow you not into the lodge. You leave them behind you, with the agitated ſcene of which they are a part; and come hither to

partake the ſweet comfort of brotherly love, the bland alleviations of ſympathy, or the effectual relief of charity and beneficence, when that is wanted alſo.

HERE you are introduced to aſſociates whoſe warm and generous ſouls, whoſe enlightened and elevated minds, are drawn towards each other by wiſhes the moſt virtuous and ſentiments the moſt ſublime. Here you enter into a faithful, tender, and refined *FRIENDSHIP*. In this intimate and endeared connection, the inclinations are free, the feelings genuine, the ſentiments unbiaſſed. And the undiſguiſed communication of thoughts and wiſhes, of pleaſures and pains, ſhews that the confidence is mutual, ſincere, and intire. Advice, conſolation, ſuccour, are reciprocally given and received, under all the accidents and misfortunes of life. And what ſorrow can reſiſt the conſolation that flows from an intercourſe ſo tender and ſo kind? The pains and troubles of a wounded heart will ſoon be alleviated or cured! The clouds which overſhadowed the proſpect

will quickly fade away. Light will break in upon the view, and hope and joy gild and decorate the scene.

YES, my brethren, in coming hither you gather restoration from the past, refreshment for the present, and resources against the future: and you return back to the world, with a calm, resolute, and well fortified mind, better fitted to meet the trials, and better enabled to bear the burdens of life.

IN fact, in the very course of passing through the several grades, you acquire *a firm and steady resolution of mind*, prepared for every reverse, superior to every shock. You learn the discipline of virtue; you listen to the instructions of wisdom; and, following a faithful and unerring guide, you *put your trust in* GOD, *and fear nothing*.

"WHEREFORE, we beseech you brethren, comfort yourselves together and edify one another, even as also you do:" and be particularly attentive to the circumstances of the afflicted and the wants of the destitute, "that their hearts may also be comforted by

being knit together in love" with those who have dispositions to sympathize with their sorrows and willingness to supply their need!*

On another score, too, I would exhort you to *be of good comfort;* and that is, with respect to the reflections lately cast upon the order to which you belong.

Though the ignorant suspect, and the prejudiced stigmatize your views and labors, "fear ye not their reproaches, neither be afraid of their revilings." Notwithstanding all their united attacks and pertinacious opposition, Masonry will still retain its influence and its credit; and, like its own well compacted arch, will even be rendered more firm and strong by the pressure and the weight it bears.

* "To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connections." Paxton's *Illustrations of Masonry*, p. 54.

IT is rendered ſtill more ſecure if the members grow more and more united in judgment and affection to each other, and in their attachment to the antient conſtitutions, privileges and principles of the craft. This is the more neceſſary at the preſent day, becauſe one of our moſt formidable opponents commences the deduction of his "Proofs" with an account of "the ſchiſms in Maſonry."

LET me, therefore, *in the third place*, enjoin it upon you to BE OF ONE MIND.

AMONG the variety of duties incumbent upon you, remember that there is none more eſſential to the preſervation, none more efficacious to the welfare of our inſtitution than *UNANIMITY*. This makes the *cement*, the great principle of coheſion, which gives compactneſs to all the parts and members; forms them into a regular ſtructure, into one uniform building; and adds harmony and beauty, firmneſs and ſtability to the whole. Or, it may be likened to the *key-ſtone* which compacts and ſtrengthens the arch on which the edifice is ſupported and upheld.

A CORDIAL affection is the life and ſoul of all ſocieties, and muſt be much more ſo of thoſe who pretend to aſſociate together upon the nobleſt maxims of charity and friendſhip.

UNITY is the golden chain which binds our willing hearts, and holds together our happy ſociety: the principle on which depends its internal harmony and its outward proſperity.

JARS and diſcords among the brethren will not only looſen the cement of the well joined fabric, but ſap its very foundation. "Need I mention, ſays a Rev. Brother, need I mention the malicious triumph which any ſchiſm or conteſt among us would give to the enemies of our antient Craft? A factious ſpirit would ſoon check the progreſs of true Maſonry, and ſtrengthen every vulgar prejudice againſt us."*

As in the erecting of *the temple of* SOLOMON every thing was ſo prepared that "there was neither hammer, nor axe, nor any iron tool heard in the houſe while it was building;"

* Dr. JAMES GRANT's *Sermon at* Greenwich, *June* 24, 1774.

ſo of *Free Maſons* it has always been the boaſt that they perfect the work of edification by quiet and orderly methods, "without the hammer of contention, the axe of diviſion, or any tool of miſchief."

I SPEAK then a language harmonious in your ears and congenial to your hearts, when I ſay that you are "kindly affectioned one to another." and "perfectly joined together in the ſame mind and the ſame judgment;" walking by one rule and following the ſame thing.

HAVING but one intereſt and one object; the benefit and the advancement of the whole; be perſuaded to purſue it with concurring harmony and joint agreement. While particularly intereſted in the welfare of the lodge to which you individually belong, be regardful of the general welfare. And let there be no other conteſt among you than that moſt honorable of all conteſts, *who ſhall do the moſt good.*

"BEHOLD, how good and how pleaſant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the ſkirts of his garments. As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion; for there the LORD commanded the bleſſing, even life forevermore!"

To bind you more firmly together in the bonds of *unity*, and to ſtrengthen the ties of *brotherly love*, has been an aim ever kept in view in my diſcourſes before the fraternity; and, in this my final addreſs, "I beſeech you, brethren, that ye all ſpeak the ſame thing, and that there be no diviſions among you!" "Fulfil ye my joy that ye be like-minded, having the ſame love, being of one accord, of one mind."

I have but one direction more,

LIVE IN PEACE.

THIS is a natural effect, and will be the certain reſult of that unanimity and concord of which I have juſt ſpoken.

So often have I, on former occasions, expatiated upon the pacific genius of Free Masonry, and on the necessity and beauty of a correspondent conduct in its members, that I need now only repeat my earnest desires that you would invariably, unitedly, and affectionately "follow after peace," and "study the things that make for peace" and are conducive to mutual edification.

It has been well observed that, "no splendor of talents, no endowment of body or mind, can be put in competition with those humble but lovely virtues which serve to make us endearing and endeared. Abilities alone may excite *admiration*, the tribute of the *UNDERSTANDING*; but, joined with amenity of manners, they never fail to conciliate *affection, the better tribute of the* HEART."[2]

Let it always be known that *WE* belong to a society, cemented by *union*, and edified with *peace*: where all the members are inviolably attached to the general good, and harmoniously conspire in its promotion; where unfeigned affection prevails; where

every man is the sincere friend of every man; in a word, where all vigorously and cheerfully exert themselves in acts of kindness and labors of love. Such principles, surely, will advance and establish the happiness of the whole, and the welfare of each individual: and upon such principles our society hath bidden defiance to opposition, and been secured from dissolution or decay.

GLORY to GOD in the highest, peace on earth, and good will towards men, is the disposition and the desire of every Free and Accepted Mason. With such a temper, brethren, you will enjoy the satisfaction of your own hearts, the approbation and concurrence of all the wise and good, and THE GOD OF LOVE AND PEACE WILL BE WITH YOU. That divine Being, who is the author of peace and the lover of concord, will render your endeavors successful, and reward them with the blessings of time and the glories of eternity!

FINALLY, BRETHREN, FAREWELL! Accept the best wishes, as you share in the best affections of my heart!

THE ſpecial relation in which I have ſtood to you will now ceaſe; but the affection connected with it, and the gratitude ariſing from it, will ever remain.

MY particular thanks are due to the *officers and members of the* GRAND LODGE for the honors and the patronage with which they have diſtinguiſhed me. And I intreat them, *WITH MY BRETHREN ALL*, to accept my warmeſt acknowledgments for their aſſiſtance and kindneſs. Their attentions have been ſo flattering, their benevolence ſo diſintereſted, their bounty ſo liberal, their ſympathy ſo tender, that I muſt be inexcuſably inſenſible not to feel; and feeling, criminally ungrateful not to expreſs, my many obligations.

THE affecting adieu I am now taking, brings forcibly to mind *the laſt ſolemn parting*, when DEATH ſhall ſeparate me from thoſe whom I have cordially loved; whoſe ſociety made the charm of my moſt privileged moments; and to whom, under Providence, I owe moſt of my earthly proſperity.

TENDER and faithful friends! Death is haſtening to interrupt, it cannot diſſolve, our union. No! Virtuous attachments are eternal. They are renewed in Heaven. We meet again there, *TO PART NO MORE!*

A

MASONIC EULOGY.

DELIVERED AT WORCESTER, JUNE 24, A. L. 1794, ON THE FESTIVAL OF ST. JOHN THE BAPTIST, BEFORE THE OFFICERS AND BRETHREN OF THE *MORNING STAR LODGE*, IN THAT TOWN, JOINED BY *TRINITY LODGE* FROM LANCASTER.

RESPECTED HEARERS,

YOU ſee before you A BAND OF BROTHERS, connected with each other by the firmeſt engagements and moſt affectionate ties. Warmed with the moſt general philanthropy, they profeſs to unite their endeavors in the benevolent deſign of aſſiſting the perfection of the human character, and the harmony and happineſs of ſociety. Their inſtitution boaſts its origin in the earlieſt ages of

the world; and it retains its antient *laws* uncorrupted, its venerable *rites* and expreſſive *ſymbols* unchanged, and its primeval *ceremonies* intire. The ſtupendous pyramids which were raiſed, the lofty obeliſks inſcribed, and the magnificent temples built, *by maſonic hands*, have yielded to the ravages of time; but the inſtitution itſelf has ſurvived their overthrow, and outlived their glory. It will continue ſtill, and flouriſh, till

> ——— "The great globe itſelf,
> And all which it inherit, be deſtroyed,
> And, like the baſeleſs fabric of a viſion,
> Leave not a wreck behind."

HAD we leiſure, it would be an intereſting and entertaining reſearch to trace its progreſs through the various ſtages of ſociety it has ſucceſſively improved and adorned: To ſee its early honors in Egypt;* its CONSE-

* Thoſe who have moſt minutely inveſtigated antient hiſtory, will have reaſon to date the origin of the Egyptian myſteries at the times of JOSEPH; who, not being able to ſubvert the idolatry and ſuperſtition of the country, and introduce his own purer faith, communicated to ſelect friends, under ſuitable cautions, the knowledge of the Divine unity and ſpirituality, of the immortality of the ſoul, and ſome leading truths in the patriarchal re-

CRATION at Jeruſalem; its ſubſequent glory; and its preſervation, and extenſion "in ages long gone by." It is true that in recurring to ſome periods of its remote hiſtory, we ſhould have occaſion to lament that the unfounded and illiberal prejudices of too many which it could not ſoften, and their corrupt paſſions which it could not ſubdue, at times denied the craft its merited honors, oppoſed its cauſe, and impeded its progreſs.*

ligion. Theſe dogmas were tranſmitted down; but, through the lapſe of ages, became ſomewhat obſcured and corrupted.

The Eleuſinian and Gentile myſteries were probably branches of this more antient eſtabliſhment; and not diſtinct inſtitutions. For an account of theſe, conſult ÆLIAN, Var. Hiſt. xii. c. 24. PAUSANIAS, x. c. 31. and MEURSII Eleuſinia: In tom. 7. GRONOV. Antiq. Gr.

"Nor did the prieſts of the myſteries neglect to recommend to the brethren a ſpirit of *friendſhip* and the love of *virtue*; ſo pleaſing even to the moſt corrupt minds, and ſo requiſite to render any ſociety reſpectable in its own eyes."

GIBBON's obſ. on the viith book of the Æneid, p. 7.

* Prepoſſeſſion hurries people to condemn what they will not have patience to underſtand.

Happily at the preſent day theſe prejudices loſe much of their priſtine obſtinacy. "Time has allayed the violence of party, and checked with a cool diſcretion the tumults of oppoſition. Mankind, ſuperior to national predilection or the barriers of policy or prieſtcraft, begin to follow the genuine dictates of reaſon, and honor the wiſe and the good whatever be their country or their creed."

Like the SUN, its emblem, it has at times been obſcured. Clouds and darkneſs have overſhadowed its luſtre: The clouds of error and the darkneſs of ignorance. But from the temporary penumbra it always emerged with increaſed ſplendor. And though from low minds miſts of prejudice may ſtill ariſe, and dim the clearneſs of its horizon, before the meridian light of *reaſon*, *truth* and *wiſdom*, they will quickly diſappear.

IN the DARK AGES Maſonry yielded only a faint and glimmering radiance: "A light that ſhined in a dark place." But, when the gloom of ignorance and barbariſm was diſpelled, it revived in its priſtine conſequence and glory.

THOSE who enter minutely into the hiſtory of this ſociety, will find it eventful and intereſting. Various have been the efforts wantonly uſed, even in later times, to diſturb its tranquillity and diminiſh its importance. Diſſatisfaction has, however, been obliged to yield to conviction; and the groundleſs imputations of enmity, have been

ſilenced by a diſplay of the virtues the inſtitution recommends and excites, and the laudable effects it produces. Among all nations, at laſt, its ſalutary influence is felt, and its beneficial tendency acknowledged. And, (though, like the common bleſſing of light, unheeded in its ſilent operation,) men are ignorantly indebted to it, as a principle, for ſome of the moſt diſintereſted exertions of generoſity, and ſome of the ſweeteſt intimacies of endearing friendſhip and ſocial life.

FREE MASONS have always conſidered liberality as a virtue of the moſt general obligation and diffuſive nature. To adminiſter relief to the needy, and conſolation to the diſtreſſed, is their moſt conſtant wiſh, and their higheſt pride; eſtabliſhing friendſhip and forming connections not by receiving but conferring benefits; and diffuſing the conveniences and comforts of life with that cheerful readineſs and benevolent impartiality which heightens their value and ſweetens their poſſeſſion. Their bounty is not diſſipated among thoſe who can return the obligation; but is frequently conveyed to

diſtant lands and foreign cities, to the naked and the hungry who ſee not the hand that reaches out the kind ſupply, and can make no acknowledgment to their unknown benefactors but the ardent benediction of gratitude.

To communicate the bleſſings of which we are partakers; to contribute to the ſucceſsful propagation of knowledge, virtue and peace, of the ſciences and the arts, and of whatever cultivates and adorns ſocial life; and to aſſiſt the advancement of human happineſs; have ever been the great objects of this venerable aſſociation. Impreſſed with a due ſenſe of their obligation to the diſcharge of theſe duties, the members of it have ſteadily purſued ſuch means as were apparently moſt conducive to the accompliſhment of ſo deſirable an end: And they hope to ſurmount the obſtacles and diſcouragements which retard its more general propagation.

To reflect on the rapid progreſs and preſent general diffuſion of the ROYAL,

ART* through almoſt every part of the habitable world,† muſt be particularly agreeable to all its friends, to every one ſincerely intereſted in the cauſe of humanity; the happineſs of his ſpecies.

AT the preſent, as in every former age over which it hath ſpread its principles, Maſonry conſtitutes the affectionate and indiſſoluble alliance which unites man in warm cordiality with man. It forms the moſt liberal and extenſive connections. No private pre-

* "This *art* was called *royal* not only becauſe it was originally practiſed by Kings and Princes, who were its firſt profeſſors and warmeſt patrons, but likewiſe on account of the ſuperiority which ſo ſublime a ſcience gave its diſciples over the reſt of mankind."
SMITH, p. 27.

† EUMENIUS, ſpeaking of the number of Maſons that went over to the continent, about the beginning of the fourth century, ſays "even your city Autun, moſt devoted to your ſervice, and in whoſe name I am eſpecially to congratulate you, has been well ſtored with architects and Maſons, ſince your victory over the Britons whoſe provinces abounded with them; ſo that it now riſes in ſplendor, by the rebuilding of antient houſes, erecting public works, and the inſtauration of temples. Thus the antient name of a Roman *Brotherhood*, which they long ſince enjoyed, is again reſtored, by having your Imperial Majeſty for their ſecond founder." Paneg. Emp. Maximian, Aug. dict.

See "Notices of the hiſtory of Free Maſonry, in all parts of the world." 8vo. Boſton, 1798.

But faint and imperfect is the repreſentation I have given. Yet I cannot but hope that, though it be but as the ſun painted in the dew drop, it will be found to have the merit of reflecting ſomething of the ſplendor of its original.

At the door of Maſonry I ſtand with my taper. Would you view the glories of the temple, enter in, and dwell there.

The ingenuouſneſs of nature, my brethren, kindles a bluſh at the praiſe which comes ſo near to ourſelves. Yet, who, but one of its own members, can ſpeak the eulogy of an eſtabliſhment, all of whoſe regulations, and moſt of whoſe effects, are not open to general inſpection, but deſignedly concealed from all but the initiated? Determined by his conviction, and in the cauſe of TRUTH, REASON and PHILANTHROPY, indifferent alike to ridicule and cenſure, the ſpeaker aſſerts the high utility and value of this ſociety, for the encouragement and cultivation of thoſe attainments and qualities which are of vital conſequence to *moral* and *ſocial* man. He

honors from his ſoul its laws: Thoſe laws which ſoftening nature by humanity melt nations into brotherhood. Happy would it be for the peace of the world were they more univerſally acknowledged. They would give quiet to the nations. They would annihilate the ſpirit of martial glory, and utterly debaſe the pomp of war. They would be inſtrumental in meliorating the diſpoſitions of men; in awakening and exerciſing their virtues; in exalting their condition and their happineſs.

SEEK ye a pure ſource of joys to enliven your proſperity? Aſk ye for conſolation in adverſity? Want ye relief from poverty? Enter our temple and ſhare our bleſſings. FRIENDSHIP will conduct your faultering ſtep, VIRTUE will *ſtrengthen* your reſolutions, and WISDOM enlighten your mind. There, alſo, PITY and CHARITY will direct your benevolence, and give value to the exerciſe of your kindneſs. There HOPE will brighten your proſpects, and GLORY crown your deeds.

To this commendation of our ſociety, my beloved brethren, your knowledge and your

hearts will bear willing teſtimony. Let the actions of your lives afford corroborative evidence. Anſwer the raiſed expectations of the world. While ambitious of extending the influence, neglect not to ſupport the credit of this antient and venerable ſociety. May the amiable ſimplicity and goodneſs of your manners produce ſentiments of eſteem in others for the principles from which they ariſe! Diſgrace not your profeſſion by any unworthy action.* Maſonry may indeed ſuffer awhile from the ſuſpicions of the ignorant and the cenſure of its enemies, but it can be laſtingly injured only by the imprudences and ill conduct of its members and friends. Let me therefore enjoin it upon you, while you treat with juſt indifference the inſinuations and ſurmiſes of the diſingenuous and the perverſe, to ſilence the tongue of reproach by the rectitude of your conduct, and the brilliance of your virtues. Let it be ſeen in you that our inſtitution produces the good effects we have ſo openly boaſted, and

* In the antient Maſonic charges is this injunction: "Ye ſhall do no villainie whereby the craft may be ſlandered."

the virtues we have ſo frequently recommended and warmly approved. Fix your eyes ſteadily on *the important object* of your aſſociation. Let it open the affectionate embrace of large philanthropy, and lift up the hands of rational devotion! Let it exalt the capacity of the mind, refine the ſocial ſympathies, and form you for the nobleſt purpoſes of reaſonable life!

RIGHT WORSHIPFUL MASTERS,

RESPECTED OFFICERS, AND BELOVED BRETHREN!

You this day aſſemble to celebrate the increaſed reputation and uſefulneſs of Maſonry; and to pay the tribute of affectionate remembrance to its departed patrons and brethren. Let hilarity therefore be tempered with thoughtfulneſs. Forget not in the cheerfulneſs of the day to retain decorum in feſtivity, and innocence in mirth. Let virtue chaſten your pleaſures, and it will give them a higher reliſh.

While you commemorate the wiſdom and glory of Solomon, the fidelity of Hiram, and the virtues of St. John, you will join

alſo in celebrating the valor of WARREN and the wiſdom of FRANKLIN. While you praiſe departed worth, neglect not to honor *living* virtue. And add to all your ſongs the chorus of acknowledgment and affectionate reſpect to our *ſurviving* patron and brother, WASHINGTON, "the friend of Maſonry, of his country, and of man."

AROUND the altar of friendſhip do we thus yearly aſſemble, and bring our votive incenſe to that temple which our predeceſſors founded on the firm baſis of *virtue*, and ſupported by the pillars of *wiſdom*, *ſtrength* and *beauty*. We meet not to drain the bowl of intemperance, nor to indulge the exceſſes of gluttony: But to renew the cordialities of friendſhip, the reſolutions of love and good will. We aſſemble not to diſturb the peace of mankind by the buſier plans of ambition, nor to fabricate thoſe arts of luxury which but augment the miſeries of life: Our object is to enliven the kindly ſenſibilities of human nature, and all the ſweet civilities of ſocial intercourſe.

CHILDREN OF LIGHT!

THE duties of your profeſſion are intereſting and important. The duties of *ſociety* and of *religion* are alſo binding upon you. May you diſcharge them *all* with fidelity and honour! Then, when the events of time ſhall be ended, and the retributions of eternity begin, when the MORNING STARS ſhall again ſing together and the ſons of GOD ſhout for joy, YE ſhall join the animating chorus and ſhare the glorious triumph. Ye ſhall be deemed worthy to enter the doors of the celeſtial temple, to be adorned with jewels beautified with immortality, and advanced to glories incomparably more reſplendent than any here below.

SO MOTE IT BE!

A

CHARGE.

DELIVERED BEFORE THE GRAND LODGE OF MASSACHUSETTS, JUNE 24th, A. L. 5795.

IN ſubmiſſion to the appointment, and in compliance with the requeſt of the venerable officers and beloved brethren of this GRAND LODGE, I riſe to give the cuſtomary maſonic CHARGE. To make apologies *now*, would be ineffectual. And to intreat *indulgence* in behalf of what it is expected I ſhould enforce by *authority*, would but diminiſh the dignity of the precepts to be inculcated, and weaken the influence of the caution to be impreſſed. I cannot doubt the candor of the liberal; and need not fear the cenſure of the prejudiced. It will ſuffice if

this reſpected audience be but convinced, from my honeſt developement of the character and ſimple ſtatement of the duties of Free Maſonry, that the *principles* upon which the inſtitution is founded are ſalutary, and that the *morals* it enjoins are pure.

To give to theſe principles and theſe morals their proper force, recollect, my beloved brethren, that I ſtand in the place, and ſpeak by the authority of that Divine Maſon whoſe anniverſary, you celebrate. On this occaſion you are to regard me as his repreſentative. To his counſels you are invited to liſten. "*THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.*" As the herald, commiſſioned to awaken attention to the glories of the brighteſt ſcene that ever dawned upon the earth, he calls for the reformation of thoſe prejudices which preclude acknowledgment of the doctrines of heavenly truth, and thoſe corruptions which prevent diffuſion of the ſyſtem of unbounded love.

LET your minds be open to conviction. Examine with the utmoſt freedom. Be will-

ing to adopt what you find to be excellent; and in the beſt of cauſes be the warmeſt of advocates.

THE duties of PIETY claim your firſt and chiefeſt attention. Their ſacred ſpirit ſhould ſanctify, pervade, and influence all your thoughts and actions, ennoble all your purſuits, and be both the beginning and the end of whatever deſerves the name of *wiſdom*.

DEMONSTRATE by devout reverence and habitual goodneſs, your homage, fidelity and love to the ALMIGHTY ARCHITECT. Ever act as under the inſpection of that "Eye which ſeeth in ſecret." Neglect not to implore the aſſiſtance of the Deity in your building; work by his perfect plans: and conſecrate the edifice you finiſh to his glory and praiſe.

WEIGH well the powers of ſimple PIETY!
Make it the *key-ſtone* in your arch of virtue;
And it will keep that graceful fabric firm,
Though all the ſtorms of fortune burſt upon it.

FORGET not that you have profeſſed yourſelves "members of the great temple of the

univerſe, ready to obey the laws of the Grand Maſter of all, in whoſe preſence you ſeek to be approved."

NEXT cultivate and exerciſe the principles of generous philanthropy and munificent benevolence. Your liberalities and affections muſt not be limited to kindred and neighbors; nor circumſcribed within the narrow confines of ſelfintereſt or perſonal obligation; but, uniformly directed to the general welfare, muſt be dilated into an exerciſe wide and extenſive as human kind. "You muſt aſſuredly know that in all the bonds by which we are united; in all the lectures we receive; and in all the exerciſes by which we endeavor either to amuſe, inſtruct, or benefit each other; ſtrict juſtice and univerſal charity form the principle, the ſentiment, and the labor of the Free and Accepted Maſon."*

IN the endeared and ſublime friendſhip you have formed, you are to conſider, more eſpecially, the intereſts of a brother as inſeparable from your own. And your's is the

*INWOOD's ſermons, p. 75.

ſweet ſatisfaction of alliance with thoſe, to whoſe boſoms you may confide the moſt important and ſecret thoughts, without diſtruſt or fear; and in whoſe hearts you may always be ſure to find an unfailing willingneſs to be intereſted for you, to ſolace your griefs, calm your inquietudes, relieve your neceſſities and lighten the burden of your labors. Every member of this ſociety is happy in the enjoyment of that reciprocal confidence and eſteem which amply provides for the mutual interchange of affectionate ſervices and aſſiſtance.

REVERENCE the laws, and conform to the uſages of our venerable conſtitution. Diſcountenance every deviation from its principles, and carefully avoid any innovation in its long eſtabliſhed practices. In retaining their primeval ſimplicity, you approach neareſt to their original purity, and beſt anſwer their original intent.

THESE are ſome of your leading duties. Such is the excelling nature of our inſtitution; which, as it honors itſelf by its leſſons, ſo may we honor it by our virtues.

Let us on all occaſions ſupport its dignity and maintain its credit. May our whole conduct prove our conviction of its excellency, and bear evidence to its happy effect.

PROCEED, brethren, with firmneſs in the lucid path pointed out for your ſteps.

BE the animating ſpirit of our aſſociation the incitement to your nobleſt employment, and the enlivener of your moſt exalted delights!

STILL may your boſoms glow with the ardor of kindneſs, and ſtill poſſeſs the unſuſpecting ſecurity and undiminiſhed tenderneſs of friendlineſs and love!

SUFFER no conſideration to induce you to act unworthy the reſpectable character you bear. But ever diſplay the diſcretion, the virtue, the dignity and the harmony, which become you as the SONS of REASON, the DISCIPLES of WISDOM, and the BRETHREN of HUMANITY! Thus will your conduct lend diſtinguiſhed luſtre to your profeſſion, and contradict the ſcoffs of thoſe who contemptuouſly overlook or ſtudiouſly depreciate in a

Maſon even the moſt eminent inſtances of merit.

O YE, whom curioſity, or the purſuit of amuſement hath drawn into this aſſembly, Would to GOD that ſuch ſmiles of good humor as ſuffuſe your cheeks, and ſuch beams of joy as irradiate your eyes, glowed on the cheeks and brightened in the eyes, of every ſon and daughter of Adam! And that all might, like you, participate the happineſs which reſults from the privileges of freedom, is refined by knowledge, and perfected in the reign of virtue and peace!

BUT conſent to look abroad into the world. It may interrupt, indeed, for one painful moment, the cheerful flow of your ſpirits: But it will teach you ſome moſt important leſſons. See the members of a moſt extenſive family engaging in perpetual conteſts. Man, who ought to be the friend, the *brother*, becomes the enemy of man. The luſt of power and domination, every mean propenſity, every turbulent paſſion, excites variance and leads to outrage. The crimſon ſtandard of war is erected. Nations furiouſly

preſs around it. And the moſt populous and flouriſhing countries exhibit the moſt ſanguinary ſcenes of deſolation. You ſhudder at the painful view. You tremble for the diſtreſſes of mankind, and anxiouſly inquire, What can mitigate the ſufferings theſe occaſion? What project for reconciliation can be deviſed? Who will communicate a plan, eaſy to be adopted and effectual in its exerciſe, which will reſtore its rights to violated nature, and its ſupremacy to depreſſed humanity: Which will baniſh entirely every unſocial paſſion, and eſtabliſh perpetually univerſal peace? With what animated pleaſure would we liſten to the propoſal which promiſed ſuch deſirable effects! How would we all rejoice in its ready adoption and general diffuſion!

ASSUREDLY, then, you will obſerve with pleaſure the increaſing progreſs of *Maſonry*. At leaſt you will not withhold your encouragement from an inſtitution which has the moſt manifeſt tendency to annihilate all party ſpirit, to conciliate all private opinions, and by the ſweet and powerful attractions of love

to draw into one harmonious fraternity men of all nations and all opinions. Who can remain unmoved and cold at the idea of the manifold good that may and will be effected by ſuch an inſtitution! What generous citizen will heſitate at making it his duty and joy to contribute what he can to the accompliſhment of ſuch delightful hopes!

Let us all join in the fervent wiſh for ſucceſs to all ſuch motives as enforce, and all ſuch ſocieties as encourage philanthropy and virtue. And may the whole brotherhood of mankind be united in the harmony of love, and bleſſed with the tranquillity of peace!

FIRST DEGREE.

"Entered Apprentices, at their making, are charged that they ſhould travel honeſtly, love their fellows as themſelves, and be faithful to the Lodge."
Antient MS. in the reign of Edw. III.

ADDRESS *to a* BROTHER *at his reception.*

BROTHER.

I SALUTE you cheerily and affectionately by this endearing appellation. The communications made on our part, and the engagements entered into on your's, are mutual pledges of confidential truſt and agreement, and tokens of an attachment ſacred and inviolable.

FROM this moment we ſhall feel a ſpecial claim upon your friendſhip, and a ſpecial intereſt in your welfare: and we hope you will cultivate a warm attachment to that family of love into which you are now adopted; the pleaſures and advantages of

which you are beginning to realize. And we are certain that the better you underſtand, the more you will admire our principles and practices.

Our good opinion of you induced us to receive with pleaſure your application; and vote, unanimouſly, to admit you into our ſociety. We have always wiſhed to bring into our alliance the wiſe and the good; that, while we attach them to us, by the light we convey, we may borrow luſtre for our inſtitution from their talents and their virtues. Let our expectations of *you* be all accompliſhed. Retain, we entreat you, that goodneſs of heart, that fair fame, that purity of intention, and love of virtue, of which we believe you now poſſeſſed; and of which *the ſpotleſs veſtment* wherewith you are now girded, is at once the emblem, the badge, and the reward.

Be juſt to yourſelf and to us, to your profeſſion and engagements; and it will be apparent to all that, in becoming a Maſon, you become a better man.

Now look around you! Thoſe, whoſe eyes, ſparkling with joy, and countenances, dreſſed in ſmiles, are directed towards you, *are your* BRETHREN. Ready to diſcharge all the offices of that intimate relation, they now bid you welcome to their number and fellowſhip, to their affections and aſſiſtance, to their privileges and joys: and through me they promiſe to protect you by their influence and authority, to adviſe you by their abilities and ſkill, to aſſiſt you in exigence by their liberality and bounty, and to cheer you at all times with their kindneſs and love. And you will have the happineſs of experiencing the truth of this antient remark that "*Maſons being* brethren, *there exiſt no invidious diſtinctions among them:*"* and that they "*love each other mightily, as hath been ſaid; which indeed may not otherwiſe be, for* good men and true, *knowing each other to be ſuch, do always love the more as they be the more good.*"†

THIS, *BROTHER*, is the *beginning* of our art. How ſucceſsful is its *progreſs*, and how happy

* Antient Maſonic MS.

† See the Bodlean MS. with the notes and explanations of the celebrated JOHN LOCKE, Eſq.

is its *end*, you may fully know if you are but attentive, faithful and wiſe. Your diligence and activity in work, your ſkill in acquiring the inſtructions of your degree, and your zeal in the cauſe of Free Maſonry, will lead you forwards to higher grades, to clearer views, and to nobler privileges.*

* "Maſonry is a progreſſive ſcience, and not to be attained in any degree of perfection but by time, patience, and a conſiderable degree of application and induſtry; for no one is admitted to the profoundeſt ſecrets, or the higheſt honors of this fraternity, till by time we are aſſured he has learned ſecrecy and morality."

See a ſermon entitled "*Maſonry founded on Scripture*," by the *Rev.* W. WILLIAMS. 1752.

SECOND DEGREE.

"THEY THAT BE LABORING MEN, OR CRAFTSMEN, DO IT TRULY."
ANTIENT CHARGES, MS.

ADDRESS *to a* BROTHER, *on his being crafted.*

WE have now endeavored, BROTHER, to reward your diligence by conferring on you a higher rank in the ſcale of Maſonry; making to you new and intereſting diſcoveries; and aſſigning you work in an elevated apartment of the temple.

IN behalf of the brethren, I congratulate your preferment. I aſſure you that the ſtep you have taken is a ſafe one; and with a ſingle eye you may ſee that your ſtagings are firm, your ſituation ſecure, and your proſpects brightened.

YOU will now be inſtructed in the uſe of tools of a more artful and ingenious con-

ſtruction. Be not regardleſs of their ſymbolic application. By them you will learn to reduce rude matter into form, and rude manners into the more poliſhed ſhape of moral and religious rectitude; becoming thereby, yourſelf, a more ſymmetical part of the ſtructure of human ſociety. By the *ſquare* of juſtice, learn to meaſure your actions. To the *level* of humility and condeſcenſion, reduce your diſpoſition and demeanor: And by the *plumb line* of rectitude regulate all your moral conduct.

THE grade to which you are now advanced has its appropriate ſervices and duties. It demands the exerciſe of *ſtrength*, intellectual and moral; and it calls for the extenſion of *relief* to your brethren, according to your ability and their exigence.

WHILE invincible as a Maſon, and brave as a man; be ſure to diſplay the benignity of the friend, and the kindneſs of the brother.

YOU are to learn, now, to encounter trials with unyielding ſtability; and to endure tribulation with ſubmiſſive patience. And

you will find that Maſonry prevents the puſilanimity of dejection, and ſilences the murmurs of diſcontent, by encouragements and ſupports peculiar to itſelf.* But ſhould a lot be your's in life, as we fervently hope, exempt from the pains of affliction and the preſſure of adverſity, let the leſſons you are now acquiring teach you to help and relieve all your deſtitute and diſtreſſed brethren to the beſt of your power. Be willing to diſtribute to the neceſſitous a portion of thoſe bounties your proſperity can ſpare; and ready to communicate to the afflicted ſome of thoſe precious conſolations which ſympathy prepares and kindneſs adminiſters. And your's be all the bleſſings promiſed the merciful by the GOD of mercy!

BROTHER,

WE have ſeen with pleaſure your improvement in our art; and are convinced that your induſtry and perſeverance will ſoon lead you to the acquirement of greater knowledge and entitle you to greater honors.

* "Maconnes teach the ſkylle of becommynge gude and parfyghte, withoughten the holpynges of fere and hope." MS. POEM.

THIRD DEGREE.

"*Every one ſhall anſwere theſe three queſtions; How haſt thou entered? How haſt thou wrought? How haſt thou lived? And if he can aſſoile theſe, and hath laud therein, he may be raiſed and honoured and rewarded.*"

ANTIENT MS.

ADDRESS *to a* BROTHER *at his raiſing.*

BROTHER,

THE arcana of our craft are imparted gradually to its members, according to their improvement. As you have acquitted yourſelf well as an expert and ingenious craftſman, in reward for your diligence and ingenuity we now admit you to our moſt confidential communications, and exalt you to the *ſublime degree of* MASTER MASON.

THIS, brother, is a privilege which but few obtain: and muſt be the more grateful to you as the badges with which you are

now inveſted, are conferred only on the worthy and the wiſe.

THE affecting ſcene through which you have juſt paſſed muſt have deeply impreſſed your mind. Let the ſolemn cautions with which it was accompanied, and the excellent leſſons it inculcates, be always remembered and invariably obſerved.

SUPPORT with dignity the reſpectable character you now bear.

BE juſt to your profeſſion, and true to your engagements. Hold faſt your integrity; and let no offers bribe and no threats intimidate you to betray your truſt or violate your vow. Be faithful unto the death, and the acacian fragrance of a good report will embalm your memory. At the SUPREME GRAND MASTER'S *word* your body will be raiſed in honor, and your reward be glorious in the region of light and life eternal!

A

CHARGE,

AT THE OPENING OF A LODGE.

BRETHREN,

I BEHOLD you again aſſembling together, with thoſe complacent emotions of affection which animate the meeting of dearest friends that have been ſome time ſeparated.

After this interval you muſt have acquired an increaſed reliſh for the intereſting exerciſes of this retreat; and you undoubtedly return with new alacrity to your labors of love.

And now, brethren, with that cloſing door, the buſy world is ſhut out: and with it, all its perplexities, and cares, and ſorrows. None of them are ſuffered to intrude upon our happy privacy. Here nothing enters

but "innocent pleaſures, pure joys, and rational gaities."

COME, then, ye who are emulous to excel in the *true*, the *good*, or the *great!* Enjoying the bright auſpices and emanations of *that* glorious SUN, which now ſheds around you the cleareſt, the moſt cheering rays, your underſtandings will become more enlightened with *WISDOM*, your hearts more warmed with *BENEFICENCE*. Come, you are welcome gueſts at the feaſt of *CHARITY* and the refreſhment of *LOVE!*

YE, Brethren, are not in darkneſs. Walk as children of the light. Obſerve the ſtricteſt decorum. Carefully attend to every inſtruction here offered, and readily comply with every requirement here enjoined. Be diligent in the duties of your reſpective ſtations: and may the joys of *UNITY* and *PEACE* prevail!

A

CHARGE,

AT THE CLOSING OF A LODGE.

BRETHREN,

YOU are now to quit this ſacred retreat of *friendſhip* and *virtue*, to mix again with the world. Amidſt its concerns and employments, forget not the duties you have heard ſo frequently inculcated, and forcibly recommended in this Lodge. Be, therefore, diligent, prudent, temperate, diſcreet. Remember alſo, that around this altar you have ſolemnly and repeatedly promiſed to befriend and relieve, with unheſitating cordiality, ſo far as ſhall be in your power, every brother who ſhall need your aſſiſtance: That you have promiſed to remind him, in the moſt tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggeſt in his behalf the moſt candid, favorable, and paliating

circumstances, when his conduct is justly reprehended. That the world may observe how Masons love one another.

THESE generous principles are to extend farther. Every human being has a claim upon your kind offices. So that we enjoin it upon you to "to do good unto ALL," while we recommend it more "especially to the household of the *faithful*."

BY diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment, discover the beneficial and happy effects of this antient and honorable institution.

LET it not be supposed that you have here *labored* in vain, and spent your *strength* for nought; for your *work* is with the LORD, and your *recompense* with your GOD.

FINALLY, brethren, farewell. Be ye all of one mind. Live in peace. And may the GOD of love and peace delight to dwell with and to bless you!

AN

ADDRESS,

AT THE INTERMENT (WITH MASONIC HONORS) OF BROTHER

SAMUEL PIERCE, JUN.

OF DORCHESTER;

WHO WAS UNFORTUNATELY DROWNED NEAR LONG-ISLAND,

OCTOBER 16, 1796. Æ. 30.

DEAR is eſtimated the name of friend. Lovely is the relation which cements congenial ſouls. But dearer ſtill the amity, more intimate the connection, my brethren, which unites our hands and hearts. How painful then the cataſtrophe in which is diſſolved an alliance ſo cloſe and ſo affectionate! Alas! how forcibly do we feel this now! Death, regardleſs of thoſe ſweet engagements, thoſe pleaſing intercourſes, and thoſe improving joys, which Maſons know, has ſuddenly ſummoned away, in the midſt of his days and uſefulneſs the valued brother whoſe

remains we have juſt lodged in the ſilent tomb. We beheld his ſun in its meridian, and rejoiced in its brightneſs. It is now ſet; and the evening ſhades of exiſtence have cloſed around. Bleſſed be his reſt, and ſoft and ſafe to him the mortal bed! Sweet be the opening flowers we plant around: fragrant the *caſſia* ſprig that here ſhall flouriſh!* While we his memory cheriſh, his virtues imitate, his death improve!

With bleeding hearts we ſympathize with the diſconſolate widow, the bereaved parents, the afflicted friends. Their griefs are our's, for our's the loſs they feel. But let us look forward, enlightened by religion, to the brighter ſcene, when our brother, who is now levelled by the ſtroke of death, ſhall be raiſed from his proſtrate ſtate, at the Supreme Grand Maſter's *word*, and be admitted to the privileges of the *Lodge Celeſtial*. Let us comfort one another, with theſe words. With theſe proſpects let us conſole the widow and the mourners. And permit

* Alluding to the *flowers* and *twigs* the brethren had ſtrewed around the entrance to the tomb.

me, brethren, in their behalf to tender you a tribute of lively acknowledgment for the reſpect you ſhew the deceaſed. Your kindneſs, attention, and ſympathy are peculiarly grateful and ſoothing to their agonized hearts. Their tears, their looks thank you, though ſorrow denies their lips an utterance.

"THESE laſt offices we pay the dead ought to be improved as uſeful inſtructions to the living." Let us all remember that, "the generations of men are like the waves of the ſea." In quick ſucceſſion they follow each other to the coaſts of death. Another and another ſtill ſucceeds, and preſſes on the ſhore; then ebbs and dies, to give place to the following wave. Thus are *we* wafted forward. Now buoyed, perhaps by hope; now ſinking in deſpair: riſing on the tide of proſperity; or overwhelmed with the billows of misfortune. Sometimes, when leaſt expected, the ſtorms gather, the winds ariſe, "and life's frail bubble burſts." Be cautioned then, nor truſt to cloudleſs ſkies, to placid ſeas, or ſleeping winds. Forget not there are

hidden rocks. Guard, too, againſt the ſudden blaſt. Be *FAITH* your pilot; you will then be ſafely guided to the haven of eternal bliſs.

"There may you bathe your weary ſoul
In ſeas of heavenly reſt;
And not a wave of trouble roll
Acroſt your peaceful breaſt!"

AN

ADDRESS.

DELIVERED AT THE REQUEST OF THE OFFICERS AND MEMBERS OF COLUMBIAN LODGE, ON THE *DEDICATION* OF THEIR NEW HALL, JUNE 24, 1800.

BRETHREN,

THE ceremonies we are about to perform are not unmeaning rites, nor the amuſing pageants of an idle hour; but have a ſolemn and inſtructive import. Suffer me to point it out to you, and to prepare your minds for thoſe important ſentiments they are ſo well adapted to convey.

THIS Hall, deſigned and built by *wiſdom*, ſupported by ſtrength, and adorned in *beauty*, we are firſt to conſecrate IN THE NAME OF THE GREAT JEHOVAH.* Which teaches us

* See the ceremony of dedication, in the Book of Conſtitutions.

in all our works begun and finiſhed to acknowledge, adore, and magnify him. It reminds us, alſo, in his fear to enter the door of the lodge, to put our truſt in him while paſſing its trials, and to hope in him for the reward of its labors.

LET, then, its altar be devoted to his ſervice, and its lofty arch reſound with his praiſe! May *THE EYE WHICH SEETH IN SECRET* witneſs here the ſincere and unaffected *piety*, which withdraws from the engagements of the world to ſilence and privacy, that it may be exerciſed with leſs interruption and leſs oſtentation.

OUR march round the lodge reminds us of the travels of human life, in which Maſonry is an enlightened, a ſafe, and a pleaſant path. Its *taſſalated pavement of Moſaic work* intimates to us the chequered diverſity and uncertainty of human affairs. Our ſtep is time; our progreſſion, eternity.

FOLLOWING our antient conſtitutions, with myſtic rites, we *dedicate* this Hall TO THE HONOR OF MASONRY.

Our beſt attachments are due to the craft. In its proſperity we find our joy; and, in paying it honor, we honor ourſelves. But its worth tranſcends our encomiums, and its glory will out-ſound our praiſe.

Brethren, it is our pride that we have our names on the records of Maſonry: may it be our high ambition that they ſhould ſhed a luſtre on the immortal page!

The Hall is alſo to be *dedicated* to virtue.

This worthy appropriation will always be duly regarded while the *moral duties* which our ſublime lectures inculcate with affecting and impreſſive pertinency, are cheriſhed in our hearts and illuſtrated in our lives.

As Free Maſonry aims to enliven the ſpirit of philanthropy, and promote the cauſe of charity, ſo we *dedicate* this Hall to universal benevolence; in the aſſurance that every brother will dedicate his affections and his abilities to the ſame generous purpoſe: that while he diſplays a warm and cordial affection to thoſe who are of the Fraternity,

he will extend his benevolent regards and good wiſhes to the whole family of mankind.

SUCH, my brethren, is the ſignificant meaning of the ſolemn rites we are now to perform, becauſe ſuch are the peculiar duties of every Lodge. I need not enlarge upon them now, nor ſhew how they diverge, as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfil the high purpoſes of the maſonic inſtitution!

How many pleaſing conſiderations, my brethren, attend the preſent interview. Whilſt in almoſt every other part of the world political animoſities, contentions, and wars, interrupt the progreſs of humanity and the cauſe of benevolence, it is our diſtinguiſhed privilege, in this happy region of liberty and peace, to engage in the plans and to perfect the deſigns of individual and ſocial happineſs. Whilſt in other nations

our order is viewed by politicians with ſuſpicion, and by the ignorant with apprehenſion; in this country, its members are too much reſpected and its principles too well known, to make it the object of jealouſy or miſtruſt. Our private aſſemblies are unmoleſted; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and we truſt its uſefulneſs, are advancing to a height unknown in any former age. The preſent occaſion gives freſh evidence of the increaſing affection of its friends; and this noble apartment, fitted up in a ſtile of elegance and convenience which far exceed any we have among us, does honor to Maſonry, as well as the higheſt credit to the reſpectable Lodge for whoſe accommodation and at whoſe expenſe it is erected.

We offer our beſt congratulations to the *worſhipful* MASTER, WARDENS, OFFICERS and MEMBERS of the *COLUMBIAN LODGE*. We commend their zeal, and hope it will meet with the moſt ample recompenſe. May their Hall be the happy reſort of PIETY, VIRTUE,

and BENEVOLENCE ! May it be protected from accident, and long remain a monument of their attachment to Maſonry ! May their Lodge continue to flouriſh ; their union to ſtrengthen ; and their happineſs to abound ! And when they, and we all, ſhall be removed from the labors of the earthly lodge, may we be admitted to the brotherhood of the perfect, in the building of GOD, the hall not made with hands, eternal in the heavens !

INVOCATION.

SUPREME ARCHITECT of all worlds! vouchsafe to accept the solemn *dedication of this Hall*, TO THE GLORY OF THY HOLY NAME! Make its walls salvation, and its arch praise! May the brethren who shall here assemble, meet in unity, work in love, and part in harmony! May *Fidelity* keep the door, *Faith* prompt the duties, *Hope* animate the labors, and *Charity* diffuse the blessings of the Lodge! May wisdom and virtue distinguish the Fraternity, and Masonry become glorious in all the earth!

So mote it be!

AMEN!

THE

FRATERNAL TRIBUTE

OF

RESPECT

PAID TO THE

MASONIC CHARACTER

OF

WASHINGTON,

IN THE

UNION LODGE,

IN

DORCHESTER,

JANUARY 7th, A. L. 5800.

INFORMATION.

AS ſoon as the members could conveniely be called together after the mournful intelligence arrived of the death of their illuſtrious Brother GEORGE WASHINGTON, they aſſembled to pay their funeral honors to his memory.

THE hall, the furniture of the lodge, and the brethren were all dreſſed in the badges of mourning: and the apartment but dimly lighted.

THE following addreſs was delivered: an occaſional dirge was ſung and a well adapted anthem chanted, by the choir.

APPROPRIATE teſtimonials of reſpect cloſed the ſolemnities.

ADDRESS.

AH, my brethren, what a change do we perceive! Our lodge, the lightſome abode of joy, how darkened with the gloom of ſorrow! Inſtead of the gay ſplendor with which it was irradiated, a pale ſepulchral light dimly gleams in its receſſes. The chearful ſalutation with which we were wont to hail the beloved member or welcome the accepted viſitant, is now exchanged for the look of ſadneſs and the condolence of ſympathy. We forego the ſprightly ſong for the ſolemn dirge, and the cup of pleaſure for the chalice of woe. The regalia are all veiled in black, and every thing about us bears the tokens of the loſs we have ſuſtained in the death of WASHINGTON, the patron, the ornament, the pride of our Fraternity. We aſſemble to dwell in penſive recollection on his ſublime virtues, to record his ſocial worth, and to

give vent in privacy to our unaffected sorrows at his decease.

His modest and unambitious spirit, which shrunk from the pomp of life, and delighted rather in the silent satisfaction of doing well, than in the loud applauses of the world for having done so, would not disdain the humble honors we pay: though artless, yet cordial; though unostentatious, yet sincere.

It is not in *our* power to make a parade of funeral obsequies, nor to erect a pompous cenotaph to his fame; but what we can, we do; we inscribe his worth on our memories, and inshrine his virtues in our hearts.

When we consider him as a General and a Statesman, we are filled with admiration. When we recognize in him the defender, deliverer, and father of his country, our bosoms glow with gratitude. But when we behold him in the less majestic but more engaging character of a *brother*, his memory is endeared to our affections and has a peculiar claim upon our love.

Possessing dispositions congenial with the genuine spirit of *Free Masonry*, he early became a member of the society. Habitually desirous of enlarging the sphere of social happiness and of promoting the cause of philanthropy, he discovered in our order means eminently conducive to these important purposes.* It gave a nobler expansion to his charity, a wider range to his benevolence. Accordingly, he engaged in the plans and assisted the labors of the lodge, with a high satisfaction which those only can feel whose hearts are warmed with the same disinterested love, and enlarged with the same good will.

When harassed by the fatigues of war or the concerns of public life, he was fond of seeking the *refreshment* and enjoying the *serenity* always to be found within the peaceful walls of the lodge. There every perplexing anxiety subsided, and every tumultuous thought was calmed. There he obtained

* See this most beautifully alluded to, and most happily expressed in his answer to the address of the Grand Lodge of Massachusetts on their presenting him a copy of the Book of Constitutions.

relief from his cares, or *strength* to rise above them. There his spirit was enlivened and his joys restored; every cloud dispersed, and a bright sunshine illuminated his prospects.

He passed the various grades and filled the several offices of the lodge; and was *tried*, *proved*, and *accepted* in them all. And whether we contemplate him as exalted to the chair of Solomon, to instruct and govern; or returning to the level of his brethren, to partake their toils and share their duties; we have equal occasion to admire the dignity and humility of his character, the noble elevation and amiable condescension of his manners.* So, when raised to the highest military and civil honors his grateful country could bestow, even when filling the rank of PRESIDENT OF THE UNITED STATES he deemed it no derogation of his distinguished eminence and station to be considered as a *Mason*.†

* In the course of the revolutionary war, this exalted hero frequently visited a Lodge where a *Surjeant* presided as *Master*.

† This is proved by his answers to the various complimentary addresses of most of the Grand Lodges in America. His reply to one from *King David's Lodge* in Newport (R. I.) contains this dec-

In short, his love for the order, his zeal in promoting its interests, and his testimonials in its favor, have not only retrieved its pristine credit, but given it new consequence and reputation in the world.

The honor thus conferred upon us has been peculiarly serviceable at the present day, when the most unfounded prejudices have been harbored against *Free Masonry*, and the most calumnious impeachment brought forward to destroy it. But our opposers blushed for their confutes when we reminded them that Washington loved and patronized the institution.

When the order was persecuted by religious fanaticism and political jealousy, his unsullied virtue was its apology, and his irreproachable life its pledge. He advocated its *principles*, because he had found them to be pure; and commended its *design*, because he knew them to be generous.

laration: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother."

WHAT an irreparable loss, to be deprived of such a patron at such a time! Ages, perhaps, will pass away, before our Fraternity may boast at its head a character so great.

YET let not our enemies suppose they may triumph now that he lives not to confute their aspersions. The superior lustre of his name will out-shine the flashes of their resentment, and reflect a glory upon *Masonry* which can never fade.

HAPPY in its original value and grateful for its augmented fame, let us resolve never to forfeit nor lessen the present high respectability of the craft. Let our lives be adorned with those social and moral virtues which become us as the *sons of light*, and the brothers of WASHINGTON. We shall honor him by honoring the institution of his early attachment, and latest veneration. His virtues illustrated its principles, and his benevolence explained its tendencies. O might our virtuous actions and benevolent purposes, formed by the same discipline and excited by the same motives, emulate his!

And, though they fall, at laſt, far, far behind in merit and effect; it will be to their praiſe that they were modelled after thoſe that were ſublime and perfect.

ILLUSTRIOUS WASHINGTON! We lament thee as mortal by nature, but we celebrate thee as immortal by virtue! We mourn thy departure from earth, but rejoice at thy arrival in heaven! Having been faithful in all thy courſe, thou art now raiſed to the ſublime degree of LIGHT INEFFABLE. Taught by thy example worthily to paſs the probationary grades of time, we will hope to follow thee to the Grand Lodge of kindred ſpirits.

FAREWELL, till the grand ſummons: then, brother, we will riſe and meet thee!

THE

EXTEMPORANEOUS DIRGE

WHICH WAS SUNG ON THE OCCASION.

WHILE all our nation, wheml'd in grief,
Lament their General, Patriot, Chief,
Let us, his brethren, long revere
A name to Maſonry ſo dear!

In myſtic rites our Lodge diſplays
Its ſorrows and its patron's praiſe;
And ſpreads freſh garlands round the tomb,
Where the ſweet caſſia long ſhall bloom.

Look to the Eaſt; its ſplendors fail!
The leſſer lights grow dim and pale!
—The glory once reflected here
Now dawns upon a higher ſphere!

MASONIC DIRGE.

COMPOSED AT THE REQUEST OF THE

GRAND LODGE OF MASSACHUSETTS.

[*It is recited by the R. W. Brother* HOLDEN, *and sung on the* 11*th. of Feb.* 5800, *the day fixt upon by the Grand Lodge to pay their funeral honors to their Brother* GEORGE WASHINGTON.]

WHILE every Orator and Bard displays
The HERO's glory and the PATRIOT's fame;
And ALL the GUARDIAN OF THEIR COUNTRY praise,
Revere his greatness and his worth proclaim—
WE mourn the MAN, made *our's* by tenderest ties,
Their honor'd CHIEFTAIN, *our* lov'd BROTHER dies!

Come then, the mystic rites no more delay;
Deep silence reigns, the tapers dimly burn:
WISDOM and FORTITUDE the requiem pay,
And BEAUTY strews fresh garlands round the urn.
A MASON, brothers; a GRAND MASTER dies!
The cassia sprig designates where he lies.

As LOVE FRATERNAL leads our footsteps there,
Again to weep, again to bid adieu,
FAITH views the soul, releas'd from mortal care,
Through spheres empyreal its blest course pursue,
'Till it the LODGE OF PERFECT LIGHT attain;
There may we meet our WASHINGTON again.

A

HYMN,

SUNG AT THE CONSECRATION OF *UNION LODGE*, IN DORCHESTER, JUNE 24, 1797.

I.

GREAT ſource of light and love,
To thee our ſongs we raiſe!
O in thy Temple Lord above,
Hear and accept our praiſe!

II.

Shine on this feſtive day,
Succeed its hop'd deſign:
And may our charity diſplay
A love reſembling thine.

III.

May this fraternal band,
Now conſecrated, bleſs'd,
In UNION all diſtinguiſh'd ſtand,
In PURITY be dreſs'd!

IV.

May all the ſons of peace
Their every grace improve;
'Till diſcord through the nations ceaſe,
AND ALL THE WORLD BE LOVE!

TRANSLATION OF THE NOTES.

PAGE 17.

THIS is genuine and indiſſoluble FRATERNITY, growing out of the virtue and perfection of minds! whoſe once formed league neither the diverſity of deſires nor contrariety of wills can diſannul: whoſe principles lead to venerate the worthy and rebuke the diſſolute member; to be obliging to the brother when preſent, and not to ſpeak ill of him when abſent; to congratulate him in health, and not to deſert him when infirm; to rejoice with him if rich, and to aſſiſt him if poor.

PAGE 21.

For a brother not to deſert his brother, is alſo a rare honor to *that* near relationſhip.

A true companion loves at all times: he is a brother born for adverſity.

PAGE 24.

As when the Sun breaks forth with ſplendor's gay,
The ſhadow follows his all-guiding ray;
But ſoon as clouds o'ercaſt his happier light,
Follower no more! She takes her faithleſs flight:
The world's vain friends, ungenerous, thus recede,
When Fortune's glooms to brighter days ſucceed.

In misfortunes the friend deſerts his friend.

PAGE 29.

Dear Brother *of the choice!* A band more ſacred
Than Nature's brittle tie! ——

PAGE 36.

Companions, cheriſhed with fraternal love!

PAGE 40.

Now came the Orator, and audience alk'd;
Bearing the peaceful OLIVE BRANCH ——

PAGE 65.

Among other good things which render men amiable to their neighbors and pleasing to GOD, we believe *that* to be most acceptable which insures charity in the heart and operates as a bond of union to different minds. This good is PEACE, by which hatred is dispelled, rancor allayed, envy driven away, and anger repressed; which pacifies the mind, conciliates the heart, assuages the breast, and renders concordant the affections. This is what we seek to plant, to propagate, and to nourish among the sons of the church: this is what we wish to bring to fruit among kings, princes, and great men.*

PAGE 171.

These men, skilled in divine and human knowledge, do not disclose to the vulgar the hidden significations contained under the natural appearances, but veil them under figures and emblems. Yet they are ready to reveal them, in a proper place, and with due ceremonies to those who are desirous and worthy of being initiated. So far I may be permitted to say with respect; preserving a reverential silence as to what farther relates to these mystic rites. [*This note is extracted from a work of* HELIODORUS, *Bishop of* TRICCA, *who flourished in the* IVth *century.*]

Most of the other Latin notes are explained in the passages to which they are annexed.

* I have taken the liberty to translate two or three sentences more of this fine paragraph than what I had transcribed for a note.

A

DISSERTATION

ON THE

TESSERA HOSPITALIS

OF THE

ANTIENT ROMANS;

WITH A DESIGN TO ILLUSTRATE REV. II. 17.

TO WHICH IS ADDED,

AN ACCOUNT OF THE ROMAN *ARRHA HOSPITALE*;

AND

OF THE *BACILLUS*, MENTIONED

BY

OLAUS WORMIUS.

"*USE HOSPITALITY ONE TO ANOTHER.*" I PET. IV. 9.

PRINTED,

1801.

PROLOGUS.

" In *Theologo* accuratum illud antiquitatis ſtudium, ſi abeſt, fortaſſe non requiram; ſi adeſt, vehementer amplectar. Nec ſolum quaſi ornamentum, ſed etiam, fas ſi dicere, adjumentum. Nam in hiſtoria ſacra multa eſſe, quorum penitior intelligentia pendeat a moribus et literis antiquis, nemo negabit."

J. Lipsius, Epiſt. l. 3. Ep. 10.

INTRODUCTION.

IN the following diſſertation I have frequently uſed the term FRIENDSHIP *for the latin* HOSPITALITAS. *In juſtification of which I preſix the following authorities.*

" HOSPES proprie dicitur qui privatim et amicitia cauſâ, vel recipit, vel recipitur. Unde et pro externo amico capitur, et *hoſpitium* pro *amicitia*. Hinc HOSPITALITAS, *facilitas, vel benignitas in recipiendo;* et HOSPITALITER, adv. *benigne*, et *faciliter*."*

" VIRTUS unde hoc proficiſcitur, nobiliſſima præſtantiſſimaque eſt; qua nimirum peregrinos et advenas, quocunque poſſumus, humanitatis, benignitatis, benevolentiæque genere perſequimur, illis ædes domoſque noſtros patefacimus, cibum potumque liberaliter præbemus."†

" IN *hoſpitium* venire;" id eſt, inviolabilem *amicitiam* introire.

* LANGIUS. † STUCKIUS, *antiq. conviviales*, p. 87.

"HOSPITALITY was that tie among the antients which was ratified by particular ceremonies, and conſidered as the moſt ſacred of all engagements; nor diſſolved, except with certain ſolemn forms, and for weighty reaſons."

"HOSPITALITY was univerſally practiſed in the earlieſt times. It was almoſt the only thing that attached nations to each other. It was the ſource of the moſt antient, the moſt laſting, and the moſt reſpected *friendſhip*, contracted between families who were ſeparated by immenſe regions."*

* *Abbe* RAYNAL, *Hiſt. of the Indies.*

CHAP. I.

OF THE TESSERA HOSPITALIS.

SECTION I.

Method of contracting Friendſhip.

THOSE perſons among the Greeks and Romans who were deſirous of perpetuating their attachment, of rendering its union more ſacred, and of inſuring to it privileges more extenſive, uſed the following method. They took a ſmall piece of bone, ivory, or ſtone, and dividing it into equal and ſimilar parts, one of them wrote his name upon one of theſe, and his friend upon the other: they then made a mutual exchange; promiſing to conſider and retain the little tally as a pledge of inviolable friendſhip.

"VETERES, quoniam non poterant omnes ſuos hoſpites noſcere, *teſſeram* illis dabant, quam illi ad hoſpitia reverſi oſtendebant præpoſito hoſpitii; unde intelligebantur hoſpites."*

* LUCTATIUS in Stat. Theb. vii. 237.

THE Scholiaſt of Euripides* deſcribes this cuſtom as it was uſed amongſt the *Greeks*.

"Οι μεν ξενισμενοι τισιν αστραγαλον καϊατεμνονϊες, θατερον μεν καλαλιμπανον ἀποδεξαμένοις, ἵνα εἰ δέοι παλιν αὐτες, ἢ τες ἐκεινων ἐπιξεσθαι, προς αλληλες επαγομενοι τὸ ἡμισυ ασϊραγάλιον ανενεγϊο την ξενιαν." That is; "They had a cuſtom, when a friendſhip had commenced, to take a white ſtone and engrave thereon any word upon which the parties had mutually agreed. Then they brake the ſtone in the midſt, dividing the word, and one half was kept by one friend, and the remaining half by the other, as a conſtant memorial of their friendſhip."

KŒMPFER mentions the uſe of the teſſera in contracting friendſhips in Perſia.†

THE particular ſhape and figure of the token, was ſuch as was agreed upon by the contractors.

OF this kind of teſſera ſeveral are preſerved to this day in the cabinets of Antiquarians.

* *In Medea*, v. 613. † *Amenit. Exot.* p. 736.

Some of them, as deſcribed by Thomaſinus, may be ſeen delineated in the Frontiſpiece of this volume, A, a. B, b. C, c. reduced to about one fourth of their ſize.

SECTION II.

The uſe and ſacred nature of this Contract.

THE producing of the teſſera was a recognition of the covenant of friendſhip. And with it the traveller was ſure to be received with diſtinguiſhed marks of civility, and to obtain a hearty welcome at the houſe of his friend.

So highly was this alliance eſteemed, that it was preferred even to relationſhip. To expreſs, in the moſt forcible terms, their veneration for it, and their ſenſe of its ſacred nature, the antient Romans gave to their Sovereign of the Gods the title of JUPITER HOSPITALIS.*

* VIRG. *Æn.* lib. I. v. 735. So the Greeks ſtiled him HOSPITABLE JOVE. See HOMER's *Odyſ.* lib. IX. v. 269. and lib. XIV. v. 55.

THIS excellent uſage eſtabliſhed friendſhip even between individuals of different nations.

CICERO recommended ſeveral perſons, and promoted their intereſt from this conſideration. Thus, in his letter to Sulpitius, the governor of Achaia, he introduces Lyſo to his favor, by ſaying, "Cum Lyſone Patrenſi eſt mihi quidem hoſpitium vetus, quam ego neceſſitudinem ſancte colendum puto."*

EVEN war between their reſpective nations did not diſannul the union. Hiſtorians have recorded ſeveral inſtances of combatants laying down their arms in the heat of battle, out of a pious regard to the alliance of hoſpitality which had been entered into by their progenitors.

LEST any one, beſides the perſon to whom it rightfully belonged, ſhould claim its privileges, the little pledge was preſerved with the utmoſt care and ſecrecy: and no one knew the name inſcribed on it but the poſſeſſor.

* *Epiſt. ad Famil.* 19. lib. III.

SECTION III.

THE connection was indissoluble except by a public disavowal.

THE engagement thus entered into could not be dispensed with, unless publicly disavowed in a juridical manner. One of the ceremonies practised in this solemn act of renunciation, was to break the mark or symbol of hospitality. By this act, he who came to this open rupture, authentically declared, he would for the future have no more commerce with him who had broken his faith with him.

"ABI, quære ubi jurejurando tuo satis fit fubsidii! Hic, apud nos, jam, Alsesimarche, confregisti tesseram."*

SEE, also, an instance recorded by Livy,† where Badius Campanus renounces the friendship of Q. Crispinus.

ISIODORUS declares, "Veteres quando sibi promittebant, stipulam tenentes frangebant, quam iterum jungentes sponsiones suas agnoscebant."‡

* PLAUT. *Cistrel.* Act ii. Sc. 1. v. 27. † *Decad.* iii. lib. 5. ‡ Lib. v

SEC. IV.

Diſgrace of violation.

THIS connection was founded upon all that was honorable in character, virtuous in principle, and generous and affectionate in diſpoſition. Nothing, therefore, was conſidered ſo baſe as a violation of it. "Non defuere tamen, qui ferarum more, non hominum, ab omni humanitate alieni erant, ut non benigne hoſpites ad menſam admitterent, ſed menſæ apponerent."*

PLUTARCH informs us that thoſe who violated theſe bonds, were looked upon as wicked and abominable both among Greeks and Romans: and the moſt injurious thing that could be ſaid of a man was to charge him with having diſregarded the laws of hoſpitality. "The vengeance of Jupiter, the patron of hoſpitality and friendſhip, viſited Philip (ſays he) for his breach of both, and purſued him through life. For he was beaten by the Romans, and forced to yield himſelf to their

* CÆSARIUS, dial. 2.

diſcretion. In conſequence of which he was ſtripped of all the provinces he had conquered; gave up all his ſhips, except five; obliged himſelf to pay a thouſand talents, and deliver his ſon as a hoſtage. He even held Macedonia and its dependencies only at the mercy of the conquerors. Amidſt all theſe misfortunes, he was poſſeſſed only of one bleſſing, a ſon of ſuperior virtue; and him he put to death, in his envy and jealouſy of the honors the Romans paid him."*

HORACE, ſpeaking of a degenerate perſon, to complete his character, declares him

> ——— "et penetralia
> Sparſiſſe nocturno cruore
> Hoſpitis."

CICERO, in his invectives againſt Verres, among other crimes, charges him with having been a frequent violator of the rights of hoſpitality. "Num te ejus lachrymæ, num ſenectus, num hoſpitii jus atque nomen, a ſcelere aliquam ad partem humanitatis revocare potuit? Sed quid ego hoſpitii jura in hac tam immani bellua commemoro, qui

* PLUTARCH's *lives* V. 6. p. 196. Langhorne's *tranſlation.*

Sthenium Termitanum, hoſpitem ſuum, cujus domum per hoſpitium exhauſit et exinanivit, abſentem in reos retulerit, cauſa indicta, capite damnarit ; ab eo nunc hoſpitiorum jura atque officia quæramus ?"

" Unpitied may he die
Who to a friend aſſiſtance can deny ;
Nor, to afflicted virtue kind,
Unlocks the treaſures of his mind !"*

SECTION V.

THE privileges of this Friendſhip might be claimed by the deſcendants of the contracting parties.

WHEN this Friendſhip was contracted it became perpetual. The memorials of it were tranſmitted from father to ſon.

" Eo preſente homini extemplo oſtendit ſymbolum, Quem tute dederas ad eum, ut-ferret filio."†

* EURIPID. *Medea.* Potter's *tranſlation.*

† PLAUT. Bacchid. Act. II. Sc. 3.

PLAUTUS, in his comedy entitled Pœnulus, plainly intimates that the deſcendants of thoſe who formed the friendly compact, might challenge its rights. In the ſecond ſcene of Act v, he, who had made "the brotherly covenant" with Antidamus, comes to his ſon, not doubting of an affectionate welcome; for, ſaith he,

"Deum hoſpitalem, ac teſſeram mecum ferp."

THE interview which ſucceeds, is a pleaſing illuſtration of many of the preceding remarks. Pœnulus is introduced inquiring for Agoraſtocles, who thus replies,

"Siquidemæ tu Antidam hic quæris adoptatitium,
Ego ſum ipſus, quem tu quæris.

PŒN. Hem! quid audio?

AG. Antidamæ gnatum me eſſe.

PŒN. Si ita eſt, teſſeram conferre ſi vis hoſpitalem,
Eccam attuli.

AG. Age dum huc oſtende! Eſt par? Probe.
Nam habeo domi.

PŒN. O mi hospes, salve multum! Nam mihi tuus pater,
Pater tuus ergo mihi Antidamas fuit.
Hæc mihi hospitalis tessera cum illo olim fuit.
AG. Ergo hic apud me hospitium tibi præbebitur.

PŒN. Dii dent tibi omnia quæ velis!"

THE antient Greeks, also, deposited these tokens among their treasures, to keep up the memory of their friendships to succeeding generations; as we are informed by the comment of Eustathius on that passage of Homer where Diomedes recounts to Glaucus the gifts which their ancestors Oeneus and Bellerophron had presented each other.

SECTION VI.

A practice of this kind seems to have been in use among the early christians.

TERTULLIAN has these words: "Sic omnes probant unitatem; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis: quæ jura non alia ratio regit quam ejusdem sacramenti una traditio."*

The tessera was carried by them in their travels as an introduction to the friendship and brotherly kindness of their fellow christians.† Afterwards, heretics, to enjoy those privileges, counterfeited the tessera. The christians then altered the inscription. This was frequently done, till the Nicene council gave *their* sanction to those marked with the initials of the words Πατηρ, Υιος, Αγιον Πνευμα. These B. Hildebrand calls "tesseræ canonicæ."‡

The impostor Peregrinus, as we learn from the particulars stated by Lucian,§ feigned

* *De Præscrip.* cap. 20. See also S. Ambros. lib. ii. offic. cap. 21, and lib. iii. cap. 7. Chrysostom. *concione* 2, *de* Lazaro. Augustin. *serm.* 70, *de temp.* Concil. Trident. *sess.* xxv. c. 8.

† C. Cornelius a Lapide, *Comment. in* Pauli Apost. *epist.* Hæbr. cap. xiii.

‡ *Col. in* Alma Julia.

§ Luciani *opera*, *tom.* III. *lib.* 9. p. 325. *edit. Amst.* 1743.

himſelf a chriſtian, that he might not only be clothed and fed by them, but aſſiſted on his travels and enriched by their generoſity. But his artifice was detected and expoſed.

"PEREGRINUS, philoſophus gentilis, lucri cauſa religionis chriſtianæ ſtimulator, etiam carcerem toleravit; ſed collecta non parva pecunia ex eleemoſynis Sanctorum, deſcivit, ſatis ſibi aiens in hoſpitalitate chriſtianorum."

THE procuring a teſſera, as a teſtimony of evangelization, anſwered all the purpoſes, and ſaved the trouble of formal written certificates, and introductory letters of recommendation. The danger of its being uſed by impoſtors, as in the caſe of Peregrinus, made it neceſſary to preſerve the token with great care, and never to produce it but upon ſpecial occaſions. Notwithſtanding the ſimplicity of this method, it continued in uſe until the time of D. Burchardus, Abp. of Worms, who flouriſhed A. D. 1020, who mentions it in a viſitation charge.

* EUSEB. *chron. anno xti.* 78. See alſo the teſtimonies of AULUS GELLIUS, AMMIANUS MARCELLINUS, ATHENAGORAS, and TERTULLIAN.

SECTION VII.

Application.

WE find from the foregoing ſections that the teſſera was the teſtimonial and pledge of the moſt perfect friendſhip; the obligations of which were mutual, ſacred, and indiſſoluble, and the benefits perpetual. The little token was carefully and privately kept, that no one might claim and enjoy its privileges, but he for whom they were intended. And this cuſtom, I have thought, gives the moſt natural explication of the following paſſage in *Revelations* ii. 17. *To him that overcometh will I give a white ſtone, and in the ſtone a new name written, which no man knoweth ſaving he that receiveth it.* Allowing the verſe to refer to the beforementioned method of commencing and perpetuating a ſpecial Friendſhip, the promiſe will be to this effect: To him that overcometh will I give a *pledge* of my affection which ſhall conſtitute him *my friend*, and entitle him to privileges and

honors, of which none elſe can know the value or extent.*

THE following apoſtrophe in *Dr.* WATTS' lxxviii hymn of the 1ſt book, is a happy illuſtration of this paſſage. It repreſents the Saint entreating his beloved Lord.

"O let my name engraven ſtand
Both on thy heart and on thy hand,
Seal me upon thine arm, and wear
That pledge of love forever there!

Stronger than death thy love is known,
Which floods of wrath could never drown;
And hell and earth in vain combine
To quench a flame ſo much divine.

But I am jealous of my heart,
Leſt it ſhould once from thee depart;
Then let thy name be well impreſt
As a fair ſignet on my breaſt!"

* See more particularly DISCOURSE V.

SEC. VIII.

Objections removed.

THE opinion of learned commentators upon this verſe in the Apocalypſe, ſo far as they differ from this explanation, will be conſidered as leſſening its conſequence; the object of this ſection, therefore, is to make ſome remarks upon the moſt plauſible conſtructions of this paſſage. The explications which have been generally adopted, are the following.

1. THE text has been conſidered as alluding to the black and white ſtones with which the judges, among the antients, condemned or acquitted the criminal.

> "Mos erat antiquis, niveis atriſque lapillis,
> His damnare reos, illis abſolvere culpa."*

BUT the latter part of the verſe convinces us that it could not intend this practice; for on theſe teſſeræ there was *no name* written.

* *Ovid.*

2. OTHERS have ſuppoſed it an alluſion to the ſtone given to ſervants when they were liberated by their maſters, accompanied by the name of *Freedman.* Yet the benefit, the honor, and the privileges of this emancipation muſt be conferred in vain, or rather could not be given at all, unleſs *known* to others beſides him who received them.

3. IT has again been ſuppoſed to allude to the token or ticket gieven to the conqueror in the olympic games, expreſſing his name and ſignifying the reward he was to receive for his achievements: but here the name muſt be *known* or the reward could not be procured.

CHAP. II.

OF THE ARRHA HOSPITALE.

THIS name was given to the pocket-pieces, or keep-ſakes, formed by breaking a piece of money in two. Such broken coins are frequently found at Rome. On one ſide are the heads of AUG. CÆSAR and M. AGRIPPA; on the other a crocodile chained to a tree, with the words COL. NEM. [COLONIA NEMAUSUS] a province of Gaul, with which thoſe Princes were rewarded after the conqueſt of Egypt. *See in the Frontiſpiece*, E, e.

PLAUTUS introduces Palæſtrio, in his comedy entitled "Miles Glorioſus," preſenting a token of this name.

"HUNC arrabonem amoris primum a me recipe."* The Romans, probably, obtained both the *word* and the cuſtom from the antient Hebrews. The word is uſed, 1 Samu-

* Act. IV. Scen. 1.

uel, xvii. 18. where David is ſent to the camp to ſee how his brethren fared, and to take their ערבתם [arrabon] *pledge*. The Greek word ἀρραβων, *a pledge, or ſurety*, occurs 2 Cor. i. 22. v. 5. and Ephes. i. 14. It is, alſo, uſed in the Septuagint verſion of Gen. xxxvii. 17, 18, 20. where it anſwers to the Hebrew ערבן.

In the Frontiſpiece D, d. is copied, from a plate of curious articles, an antique, which from its form, and the claſped hands engraved upon it, will be readily underſtood to belong to this claſs of teſſeræ: and may be conſidered as corroborative proof that the cuſtom we are elucidating came originally from the Hebrews.

CHAP. III.

OF THE BACILLUS.

THE *bacillus* was a love-token entirely resembling the *tessera hospitalis*. It is thus described by Olaus Wormius: "Bacillus est quadratus trium pollicum longitudine; latitudine tertia parte pollicis; latera quatuor characteribus insignita habens; expruno sylvestri, ut videtur, fabricatus."*

A FIGURE of one he has given may be seen in the plate, F, f. He supposes the letters to be amatorial, and so written as to convey in an intricate, or anagrammatic, manner the *name* of the lover, in a sentiment of attachment intelligible to all.

THE words on the *tessera amatoria* or *bacillus*, which he has described are:

Bynaffa vuet kiereſtæ mina aff
Thenkeſtol inde Landum.
"Nomen meum novit amiciſſima mea
Ex amoris hac teſſera Landum."

* *Monumenta Danicorum lib.* xvii.

"Bleſt be the pledge, whoſe kind enchantment gives
To wounded love the food on which it lives!
Rich in this gift, though cruel ocean bear
The youth to exile from his faithful fair,
He in fond dreams hangs o'er her glowing cheek,
Still owns her preſent, and ſtill hears her ſpeak."

HAYLEY.

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TO the reſpected OFFICERS and MEMBERS of the GRAND LODGE, and to my beloved BRETHREN of the ſeveral lodges throughout the Commonwealth, my grateful acknowledgments are due for the kind encouragement and liberal patronage they have given to this work. This inſtance of their benevolent attention, added to the various other favors they have heaped upon me, affects me ſenſibly. I wiſh I could better expreſs and better repay my obligations. I hope they will not be altogether diſappointed in the volume; and that it may prove *A MONUMENT OF MY GRATITUDE TO THEM, AND OF MY ATTACHMENT TO MASONRY.*

I REGRET that, ſubſcription papers not having been returned in ſeaſon, the liſt of Subſcribers is ſo very imperfect. It compriſes but about half the lodges. I have heard repeatedly of the encouragement this

work has met in lodges whoſe returns have not reached me, and from brethren whoſe names would do honor to my liſt.

As a change of Officers has taken place ſince the papers were ſubſcribed, I found myſelf not a little embarraſſed in affixing proper titles; but, from the returns of lodges at the quarterly communications of the Grand Lodge, endeavoured to make the neceſſary alterations.

For reaſons, which will be apparent to the Brethren, civil titles are omitted altogether.

For any error or miſnomer in tranſcribing the liſts I muſt beg pardon. The texture of the ſubſcription paper was ſuch that the ink ſpread ſo as to render ſome of the names ſcarcely legible.

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DORCHESTER, Mount-Potosi,
July 7, 1801.

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